

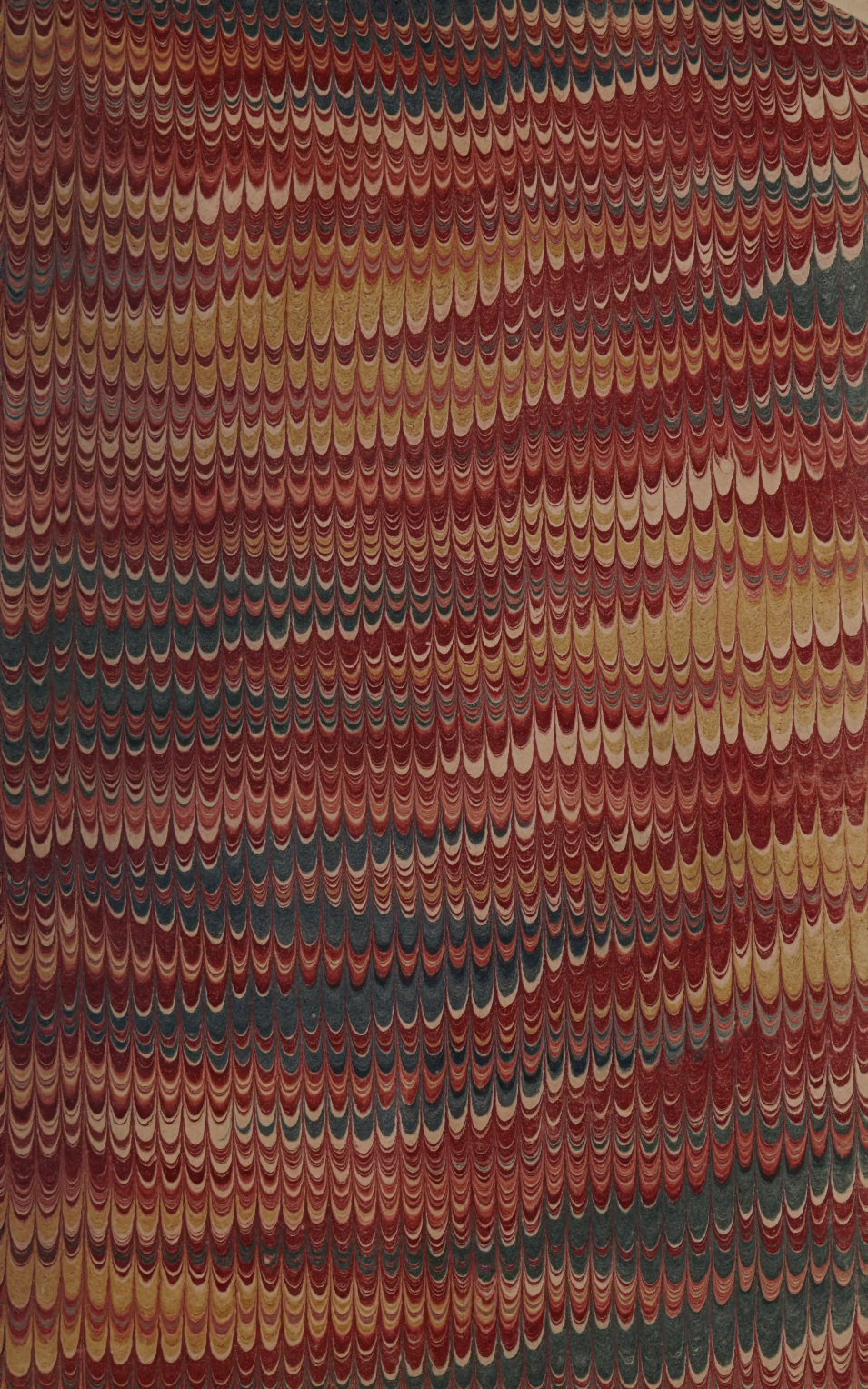


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William Robertson, M.D.

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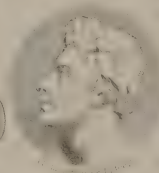
JOHN BURRYAN.

ENGRAVED BY R. YOUNG AFTER A DRAWING IN THE BRITISH MUSEUM.

A. Fullarton & Co. London & Edinburgh.



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SCOTT, BROS.

THE
PILGRIM'S PROGRESS;

WITH
FORTY ILLUSTRATIONS

BY DAVID SCOTT, R.S.A., &c.;

A LIFE OF BUNYAN

BY THE REV. J. M. WILSON;

AND

Explanatory Notes abridged from the Rev. Thomas Scott.

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PREFACE.

A FEW words may be allowed by way of Preface to this edition of the PILGRIM, and its Illustrations by the late DAVID SCOTT.

With respect to the Text; the errors which have gradually crept into this, the most frequently reprinted perhaps of any uninspired book in the English tongue, have been carefully corrected by collation with the most approved editions.

Of late years, the number of artists who have been employed on the work of Bunyan has been just equal to the number of editions: the singular vividness and richness of the narrative having fitted it in a peculiar manner for artistic embodiment. And yet there are few works of fiction presenting greater difficulties; inasmuch as the preservation of æsthetic harmony between the author and his illustrator requires a rare firmness and distinctness of conception, great simplicity, and a kind of familiar sublimity, with all which the current and technical graces of ordinary art are incompatible. The author himself knows nothing of style, and never attempts to adorn merely for decoration.

We may speak freely of the works of the dead even on their first publication: the intervening months or years have placed an infinite barrier between critic and criticised: the sum of the artist's life is completed: he cannot now do anything either to overleap or to derogate from the verdict. The late DAVID SCOTT was peculiarly qualified for the illustration of the allegory of JOHN BUNYAN. The most austere of modern painters fittingly associated himself with the preacher of Bedford; and it is these before-mentioned qualifications of strong distinct conception, great simplicity, and a deep yet familiar sublimity, we find astonishingly evidenced in the Forty noble Designs now published.

THE
LIFE OF JOHN BUNYAN.

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JOHN BUNYAN was born in 1628, at the village of Elstow, within a mile of Bedford. His ancestors probably were gipsies, and certainly were not ordinary Englishmen. "My descent," says he, "was of a low, inconsiderable generation; my father's house being of that rank that is meanest and most despised of all the families in the land." The rank was tinker-craft,—no lower in itself than the calling of a cobbler, a jobbing-carpenter, or any other inferior artificer,—but rendered infamous to all time by the wandering and profligate habits of the gipsy race who practised it. Bunyan's father, however, had a settled residence at Elstow, and bore a decent character among his neighbours, and seems to have been as intelligent as the best class of English artisans in his day.

Young Bunyan was early sent to school. The majority of poor children in his time never learned so much as the alphabet; but he learned both to read and to write, and most probably was no laggard at his lessons. He says, indeed, "I did soon lose that little I learned, even almost utterly, and that long before the Lord did work his gracious work of conversion on my soul." But he manifestly had all along a warm imagination, a powerful memory, and a vigorous understanding; and therefore he was hardly the kind of boy to content himself with "little," or to let any go to loss. Had he grown up in a wilderness, he might have invented an initial literature for himself; and had he encountered an hundredfold more evils than any which actually befel him, he could scarcely have failed, sooner or later, to turn every article of his stock of knowledge to brilliant practical account. The probability is that his attainments at school were small, not at all as compared with the length of time he was there or with his station in life, but only as compared with the mighty responsibilities which eventually devolved upon him,—and that he soon lost them, not by forgetting the ideas and arts which they embodied, but by ceasing to relish and pursue them, and especially by starting into a career of folly and vice which, as long as it lasted, threw them into abeyance, and deprived them of all practical value. Bunyan's mind must ever have been an active

one even if it had got no human training whatever; and it obviously acquired increase to its power and economy in its working by the exercises which it went through at school.

He was brought up to his father's calling; and he soon became a tinker fully more in infamy than by trade. He was a jackanapes, a never-do-well, a scapegrace, a scamp,—in one word, a blackguard. "It was my delight," says he, "to be taken captive by the devil at his will; being filled with all unrighteousness; the which did also so strongly work, and put forth itself, both in my heart and life, and that from a child, that I had but few equals, (especially considering my years, which were tender, being few,) both for cursing, swearing, lying, and blaspheming the holy name of God. Yea, so settled and rooted was I in these things, that they became as a second nature to me. * * Until I came to the state of marriage, I was the very ringleader of all the youth that kept me in company, in all manner of vice and wickedness. Yea, such prevalency had the lusts and fruits of the flesh on this poor soul of mine, that had not a miracle of precious grace prevented, I had not only perished by the stroke of eternal justice, but had also laid myself open even to the stroke of those laws which bring some to disgrace and open shame before the face of the world."

But he never became a felon or a debauchee. He was wildly irreligious, awfully ungodly, and grossly depraved, yet neither criminal nor obstreperously vicious. He rioted foully in thought and feeling, but did not riot seriously in action. He never committed theft or ragamuffinry when a boy, or fell into drunkenness or unchastity when a lad. His accounts of his wickedness, therefore, must be understood rather as the record of a holy mind bewailing its long course of enmity against the all-loving God, than as the critique of an impartial autobiographer coolly setting down an estimate of his own character. Hence, he indignantly vindicates himself against a calumny which some persons set afloat, alleging that he had been unchaste; and he also narrates how, amid the very whirl and foam of his follies, he had many compunctions, many solemn reflections, many terrific heavings of conscience, and how he ever retained a horror at the sight of sin when practically exhibited to him in circumstances fitted to set off its hideousness. Often both by night and by day was he agitated by terrible apprehensions of the consequences of his sins; and "these things," says he, "when I was but a child, but nine or ten years old, did so distress my soul, that then in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down and afflicted in my mind therewith." And he adds, in regard to a much later period, when he had struggled to extinguish his alarms and to harden himself in vice, "I well remember that, though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions, yet,

even then, if I had at any time seen wicked things by those who professed goodness, it would make my spirit tremble; as once, above all the rest, when I was in the height of vanity, yet hearing one to swear that was reckoned for a religious man, it had so great a stroke upon my spirit that it made my heart ache."

Some remarkable escapes from danger occurred to him during this part of his life; and were, at a future period, recorded by him as things which ought to have roused him to salutary reflection, but which were impiously perverted into occasions of increased recklessness and wickedness. At one time, he fell into a creek of the sea, and narrowly escaped drowning. At another, he fell out of a boat into the river Ouse near Bedford, and again made a narrow escape. At another, when in a field, with a stick in his hand, he saw an adder, stunned it by a blow, forced open its mouth, and plucked out its sting with his fingers, yet got no harm from the venom. But what most struck him was an event which occurred, in June 1645, at the siege of Leicester. Bunyan had enlisted in the Parliamentary army, and seems to have been in action at the battle of Naseby, but was awkward in handling his arms, and did not appear to his officer alert enough for any very hot duty. He was drawn for the siege, and just ready to go, when an active comrade, probably thirsting for what is madly called military glory, volunteered to go instead of him, and was accepted. "And this man coming to the siege," says Bunyan, "as he stood sentinel, he was shot in the head with a musket bullet, and died. Here were judgments and mercy, but neither of them did awaken my soul to righteousness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own salvation."

Bunyan was soon discharged from the army; and he returned to his native village, and became there a leader in all rude sports and games, and was wilder and more roystering than ever, but often emitted flashes of genius and scintillations of loveableness which won him a large amount of admiring and tender regard. Friends rose up, and wondered how he might be reclaimed; and warm hearts beat for him, and were deterred only by his wickedness from abandoning themselves to his wellbeing. At length, when he was scarcely nineteen years of age, he married and reformed. "His friends," says an old extant manuscript sketch of his life, "thought that changing his condition to the married state might reform him, and therefore urged him to it as a seasonable and comfortable advantage. But the difficult thing was that his poverty and irregular course of life made it very difficult for him to get a wife suitable to his inclination; and because none of the rich would yield to his solicitations, he found himself constrained to marry one without any fortune. She was very virtuous, loving, and conformably obedient and obliging; having been born of good, honest, godly parents, who had instructed her, as well as they were able,

in the ways of truth and saving knowledge. Her husband going on at the old rate, she endeavoured to make him see his wicked ways, and laid before his eyes the vanity of sin and the danger that attended its wages, being no less than death; and having two or three books left her, which it seems was all or the greatest part of her dowry, she frequently enticed him to read in them, and apply the use of them to the reforming his manners and saving his soul." Bunyan himself confirms the main points of this statement, and adds some others of great interest. He says that his wife and he "came together as poor as poor might be, not having so much household stuff as a dish or a spoon betwixt them;" that the books that she possessed were "the Plain Man's Pathway to Heaven" and "the Practice of Piety," and had been left to her by her father at his death; and that she often told him "what a godly man her father had been, and how he would reprove and correct vice, both in his house and among his neighbours, and what a strict and holy life he had lived in his days, both in words and deeds." "Wherefore," he adds, "these books, with the relation, though they did not reach my heart to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a-day, and that too with the foremost; and there should very devoutly both sing and say as others did, yet retaining my wicked life. But withal, I was so overcome with the spirit of superstition, that I adored, and that with great devotion, even all things, (both the high-place, priest, clerk, vestment, service, and what else) belonging to the church; counting all things holy that were therein contained; and especially the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple to do his work therein."

His reformation in outward matters seems, on other testimony, to have been more sweeping than he here indicates, and it became a beautiful testimony to the benign power which a good and gentle young wife can wield over a roving, bearish, dare-devil blade of a husband. But it was merely outward. His heart continued untouched by Divine truth; and though perhaps less turbulent than before, was more deceitful and daring. He became less a dog, but more a fox,—less a lion, but more a serpent,—less a fiend, but more an imp,—less a contemner of religion, but more a killer of his own soul. He ceased, for a time, to roll in the mire of sin, but intoxicated himself every day with some one or other of its worst fumes and gases. His fervid imagination often co-operated with his depraved heart to produce illusions which, in more ordinary minds, either would never have occurred at all, or have indicated raving moral madness. He tried, for example, to discover a ground of hope for his soul in the fact of connexion by blood with the gipsies. "Another thought," says he,

"came in my mind; and that was, whether we were of the Israelites or no? For finding in the scripture that they were once the peculiar people of God, thought I, if I were one of this race, my soul must needs be happy. Now again I found within me a great longing to be resolved about this question, but could not tell how I should. At last, I asked my father of it; who told me, no, we were not. Wherefore then I fell in my spirit as to the hopes of that, and so remained."

He laboured hard, for several weeks, to become religious, but he had no view of Christ and no wish to get rid of sin, and of course could not succeed. His devotions were as formal as could well be imagined, and often failed to keep his conscience quiet. His religious notions were confused and dreamy, and went readily up with the flights of his imagination into fanaticism and absurdity. Sometimes he thought that words were spoken to him by heaven; and at other times he imagined that new and mysterious objects were presented to his very senses. Now he betook himself, with remarkable docility, to the reading of the scriptures; and again he recoiled naughtily from instruction, or rushed recklessly into speculation. On some occasions he quailed and cowered beneath the denunciations of the Divine law; and on others he leaped right from them into folly, and coolly forgot them. At one time he felt as if a ray of light were shooting across his gloomy mind, and kindling within him the hope of heaven; and at another, he groped in darkness, or thought himself a mark for the thunderbolts of the All-Righteous One, and sank down in terror and despair. And at the expiration of about a month or little more from the commencement of his reformation, he madly flung all religion from him, and became a desperado in the practice of his former sins. His characteristic thoughts at this time were appallingly wicked,—inexpressibly terrible; and even as recorded by himself twenty years after, they look more like the ravings of a maniac than the wildest ideas of any sane sinner. But all his remiscences of them, in common with most other things in his wonderful autobiography, are encased in the fine gold of Paul the apostle's declaration,—“It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.”

Thus did Bunyan fall from his reformation into deeper iniquity than at first. But speedily and by a singular means he was startled into a making of new amendments. “One day,” says he, “as I was standing at a neighbour's shop-window, and there cursing and swearing and playing the madman after my wonted manner, there sat within the woman of the house, and heard me; who, though she was a very loose and ungodly wretch, yet protested that I swore and cursed at that most fearful rate that she was made to tremble to hear me,—and told me further that I was the ungodliest fellow for swearing that she ever heard in all her life, and that I, by this doing, was able to spoil

all the youth in the whole town if they came but in my company. At this reproof I was silenced, and put to secret shame, and that too, as I thought, before the God of heaven. * * I did from this time forward so leave my swearing that it was a great wonder to myself to observe it. And whereas before I knew not how to speak unless I put an oath before and another behind to make my words have authority, now I could without it speak better and with more pleasantness than ever I could before."

This amendment sprang from no real religious feeling,—from no knowledge or love of Christ,—from no true conviction or hatred of sin,—but from mere legalism and self-resolution; and it was accompanied for a time by a continuance of all his old sports and follies, but was eventually followed by a series of brisk reformations of similar hollowness and showiness to itself. Bunyan first resumed the reading of the Bible, and studied eagerly and pleasantly its historical portions, and became a voluble talker about what he read. But "as for Paul's epistles and such like scriptures, he could not away with them, being as yet ignorant either of the corruptions of our nature, or of the want and worth of Jesus Christ to save us." He next commenced strenuous attempts to keep all the Divine commandments, and attained very considerable success in avoiding gross violations of them, and in maintaining an appearance before men of respecting them. He then left off all his sports, including even the favourite one of bell-ringing, and got into a severe struggle between hankerings after them and nervous apprehensions about seeing them practised by others. The last which he renounced was dancing; and that he did not get quit of for a full year. His general reformation, considering the utter unprincipledness of it, was wonderful; and ought to figure before all his readers to the end of time as a solemn warning not to mistake amendment of manners for regeneration of soul. "My neighbours," says he, "were amazed at this my great conversion from prodigious profaneness to something like a moral life,—and truly so they might; for this my conversion was as great as for Tom of Bedlam to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But oh! when I understood those were their words and opinions of me, it pleased me mighty well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness; and indeed I did all I did either to be seen, or to be well spoken of, by men. * * When I thought I kept this or that commandment, or did by word or deed anything that I thought was good, I had great peace in my conscience, and would think with myself, God cannot choose but be now pleased with me. Yea, to relate it in mine own way, I thought no man in England could please God better than I." Thus was his outward reformation but the smooth shell of

bitter atrocious inward guilt; and well might he say about it, as he does, "Poor wretch, as I was, I was all this while ignorant of Jesus Christ, and going about to establish my own righteousness; and had perished therein had not God in mercy showed me more of my state by nature."

But very soon a new light broke in upon him, and began to make him aware that he was all vile, and that he could be saved only by being created anew in Christ Jesus. "Upon a day," says he, "the good providence of God called me to Bedford to work at my calling; and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God, and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself, in the matters of religion. But I may say I heard but understood not; for they were far above, out of my reach. Their talk was about a new birth, the work of God in their hearts; as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other, by what means they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart and of their unbelief; and did condemn, slight, and abhor their own righteousness, as filthy and insufficient to do them any good. And, methought, they spake as if joy did make them speak. They spake with such pleasantness of scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were 'people that dwelt alone, and were not to be reckoned among their neighbours.' At this I felt my own heart began to shake, and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted, &c. Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again; but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one. Therefore I would often make it my business to be going again and again into the company of these poor people; for I could not stay away; and the more I went among them, the more I did question my condition. And as

I still do remember, presently I found two things within me, at which I did sometimes marvel, especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was. The one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by scripture they asserted; and the other was a great bending in my mind, to a continual meditating on it, and on all other good things, which at any time I heard or read of."

The women whose conversation proved so useful to Bunyan were members of a small Baptist congregation in Bedford, under the pastoral care of John Gifford. This man had run a very singular career, and was now an eminently successful instructor of troubled souls, and is commonly believed to be the original of the honoured 'Evangelist' of the Pilgrim's Progress. He was a Kentish man, and had been a major in the royalist army, and had in some way made himself so obnoxious to the Parliamentarians that, along with eleven other cavaliers, he was condemned to be hanged. On the night preceding the day appointed for his execution, his sister made a visit to his cell; and, finding his guards without fast asleep and his fellow-prisoners within dead drunk, she urged him to escape. He safely passed the guards, and got into the fields; he lay three days concealed in a ditch, and living only upon water, till hot search for him was over; he then went in disguise first to London and afterwards to Bedfordshire, and was harboured in that county by some royalists of high rank; and, after concealment became no longer necessary, he set up in the town of Bedford as a medical man. He was a shocking profligate,—a reckless roué,—a swearer, drunkard, gambler, and sensualist; and he detested the Puritans, and often thought of killing one of their principal men in Bedford, one Anthony Harrington, for the simple reason that he was a leading Puritan. Gifford often gambled, and generally lost; and one night, after being fleeced almost to penury, he became furious, and phrenzied, uttered awful blasphemies, and strode to the very verge of suicide. But he suddenly espied one of the books of Robert Bolton, and opened it; and in a moment, he was startled into another state of mind. The passage which arrested him was this:—"In the invitation of Christ to all that labour and are heavy laden to come to him for rest to their souls, there is no exception of sins, times, nor places. And if thou shouldest reply, 'Yea, but alas I am the unworthiest man in the world to draw near unto so holy a God, to press into so pure a presence, to expect upon the sudden such glorious, spiritual, and heavenly advancement;—most impure, abominable, and beastly wretch that I am, readier far to sink into the bottom of hell by the insupportable weight of my manifold heinous sins!' I say then the text tells thee plainly that thou mightily mistakest; for therefore only art thou fit, because thou feelest so sensibly thy unfitness, unworthiness, vileness, wretchedness. The sorer and heavier thy burden is, the rather thou shouldest

come. It is such as thou whom Christ here specially aims at, invites, and accepts." Gifford was awe-struck, and continued thence for some weeks under deep impression, and then experienced peace and joy in believing on the Redeemer. And so well-established once for all was his faith that from that time till within a few days of his death he declared "he lost not the light of God's countenance, no, not for an hour." He speedily inquired after the religious persons whom he had formerly hated; and, "being naturally bold, would thrust himself again and again into their company, both together and apart." He first courted them for the sake of their fellowship, and next aspired to become their leader, and to associate them under him as their pastor. They shied him and repelled him, and then slowly permitted his advances: and not till a good while after he had made himself acceptable as a preacher by both private and public services, did any of them consent to his proposals. But at length he succeeded in forming Anthony Harrington and other ten into a church, on the simple principle of a common faith in Christ and holiness of life; and he found such numerous occasions, in the course of his pastoral work, to "comfort others with the comforts wherewith he had been comforted of God," that when he came to his deathbed he could eminently say with Dr. Donne, "I have quieted the consciences of many that groaned under a wounded spirit."

Bunyan got his first glimpses of Christ and the new birth among Gifford's church-members, and he soon obtained an introduction to Gifford himself; and he may therefore seem to have been in circumstances which should speedily lead him to the enjoyment of clear Christian light and joy. He appears also to have received a favourable first impression of evangelical doctrine. A sinner's conversion to God, though strictly one change, comprises two elements,—justification or a change of state on the ground of Christ's imputed righteousness, and regeneration or a change of heart effected by the Holy Spirit,—the former experienced in the act of the sinner's believing the Divine testimony respecting Christ, and the latter done through the instrumentality of the truth contained in that testimony,—the two together constituting "a new creation," a transition from death to life, an unique and instantaneous though often unconscious commencement of Christian, spiritual, imperishable well-being; and it usually is all the sooner understood, and is followed all the more rapidly by the development of its results in peace and hope and holiness, when its two elements are presented together, and in mutual illustration, to the mind. One religious inquirer becomes perplexed by thinking only or mainly about justification; another becomes perplexed by thinking only or mainly about regeneration; and a third, in a great degree, escapes perplexity by thinking of the two together, in their inseparable connexion with each other, and in their jointly constituting conversion. Now Bunyan seems to have been in the way to be like the last,—hearing most indeed of the new birth, but

probably enough also of the Lord Jesus to have led him on to a full view of justification; and was he not, therefore, in circumstances to arrive at least as soon and satisfactorily at the possession of sure and settled peace as the profligate Gifford had been! As regarded God, he was,—for *any* sinner may at *once* look to God and *live*; but as regarded himself, he was far otherwise,—and he accordingly groped and stumbled and ran after many an illusion, long and variously, before he walked fairly forth in the light of life.

First, he was ulcered all over with self-righteousness; and that was a far worse disease, and a far greater repeller of the gospel, than profligacy. “Christ Jesus came to call, not the righteous, but sinners to repentance;” and had most mournful occasion to tell the self-righteous religionists of his day that the publicans and the harlots entered the kingdom of heaven before them. Next, Bunyan was “a brisk talker” on religious subjects, and imagined himself to be wise as well as righteous, and felt inclined to treat every new thought which met him far more as a disputer and a combatant than as a learner. Next, he had the reputation of a great recent convert, and was regarded by multitudes of the poor as a religious wonder, and went daily among them, in the course of his occupation as a tramping tinker, conversing and disputing with the air of an oracle; and he therefore could not fail to receive flatteries, endure reproaches, encounter cavils, sport conceits, and play in many a way with errors an hundredfold numerous enough to turn the head of any ordinary novice, and to bewilder the most astute. Again, he was a man of strong feeling, far more at home in matters of the heart than in matters of the head, and powerfully predisposed by both constitution and habit to treat religion vastly more as a thing of emotion than a thing of knowledge; and hence, in spite of his hearing simultaneously of the new birth and justification, he seems to have fixed his thoughts for a time almost exclusively on the former, and even to have tried at the very start to comprehend all the intricacies of emotion, in the soul’s interior enjoyments and in its conflicts with temptation, by which the experience of the good women of Bedford declared the new birth to be followed. But, what is more important than all, Bunyan had at this time a morbid imagination. He certainly was not insane, not phrenzied, not monomaniacal, not in any sense at all “out of his wits,” but he was extremely excited and far from possessing a cool, calm, healthy exercise of judgment. He had already been a day-dreamer, seeing sights and hearing sounds which were imperceptible by sense; and he continued a day-dreamer still, and sank also into physical depressions too wild and fitful to be fairly attributable to mere moral causes. He passed for a time into a condition similar to Cowper’s, though never by any means so bad; and he was all the more liable to mistake its illusions for moral impressions that he probably did not once suspect its existence,—and still more that, on the whole, he thought soundly, reasoned consecutively, and was

essentially and truly a sane man. Or if the morbidness of his imagination did not arise from physical causes, it must at least be ascribed, as Sir Walter Scott ascribes it, to "fanaticism," or as Dr. Southey ascribes it, to "burning enthusiasm." In either view, it was common to him with but a very small number of religious inquirers; and produced many a vagary which had no proper connexion with his religious experience, and can in any respect be profitably interesting only as a psychological phenomenon.

From the combined operation of these causes, and of his natural depravity and ignorance, antagonizing with the evidences and influences of Divine truth, Bunyan traversed a long course of severe, varied, conflicting experiences between the epoch of his first glimpses of Christ, and the epoch of his acquiring steady spiritual peace. These experiences are among the most striking on record, and have been used by some theological writers as a mine of thought for illustrating the difficulties of anxious religious inquirers. But many of them are much too deeply tinged with Bunyan's personal peculiarities to be of any possible use to the great mass of awakened sinners; and all the rest are interwoven with the tissue of the *Pilgrim's Progress*, and figure far more luminously and instructively there than any skill could make them do in the very best told common narrative. Besides, they could not be compressed without injury, and are a great deal too long to be admitted entire to any brief sketch; for they occupy about three-eighths of *Ivimey's Life of Bunyan*, upwards of three-tenths of *Southey's Life of Bunyan*, and even about three-elevenths of *Philip's Life, Times, and Characteristics of Bunyan*. For these reasons, we shall do no more than give general indications, in chronological order, of the most remarkable of the experiences.

Bunyan, for some time, clung as tenaciously to the life-giving doctrines of the gospel as the horse-leech does to the blood-yielding orifice, crying, "Give, give." He was afterwards tempted by bad books and a voluble talker to the verge of antinomian licentiousness; and was also dragged by other persons within the pestilential marshes of infidelity; but he soon escaped from both by means of special, prayerful study of the scriptures. He next had great agitations about the nature of faith, and about whether or not he possessed it. He next got into the delusion that he should put himself to the test by trying to work some miracle; and went so far one day as to resolve to supplicate God for power to turn supernaturally the puddles in the horse-paths into dry places and the dry places into puddles; but was deterred from the awful presumption, and at the same time pushed into another perplexity, by further reflexion. He next imagined a curious vision respecting the members of Mr. Gifford's church at Bedford, and afterwards studied it as a great allegorical lesson upon his spiritual interests. He next got into profound difficulties on the subject of election. He then was tempted to believe that the day of grace was past. He

next drew peace and comfort, for a considerable time, from the fulness of the gospel; but was marred in his enjoyments by temptations to give up religion, and go back to the world. He then went into a study of the clean and the unclean beasts of the Mosaic law, and acquired a glowing admiration of every man and woman whom he thought to be a true Christian, and "continued for a time all on a flame to be converted to Jesus Christ." He now spent many months in fears and uncertainty; and then opened his case personally to Mr. Gifford; and afterwards attended conferences of anxious inquirers, where instruction was given about God's dealing with their souls. He obtained little relief, yet acquired more conviction of his depravity, and became sensitively afraid of sin; and he soon sank into successively discouragement, tremulousness, and despair. His despairing condition was very dismal and of long continuance; but went eventually off by means of a sermon on the love of Christ. Bunyan was now full of joy, but very fanciful, and soon relapsed. He then went through awful temptations, first to infidelity, next about the unpardonable sin, and next to blasphemy and the abandonment of all religion. But he had glimpses of the gospel's light, and made persevering struggles for deliverance, and uttered earnest cries for mercy; and he obtained first relief and afterwards firm comfort and solid joy from close meditation on some of the passages of scripture which teach our Lord's atonement.

But we are getting too slowly over his experiences; and shall indicate the rest in the manner of running titles:—Bunyan attends Mr. Gifford's preaching; prays for Divine teaching; gets clear views of Christ as God-man Mediator; escapes the errors of the Quakers; rests on the atonement of Christ; feels fervent love to Christ; is tempted to sell Christ; fears he shall comply; sinks into despair; resists the devil; fears he has no faith; fears the unpardonable sin; thinks himself like Judas; envies those who had a good conscience; is tempted to atheism; looks for hope; and suddenly hears as if a voice said, very pleasantly, "Didst thou ever refuse to be justified by the blood of Christ?" He has difficulties in prayer; is tempted to discontinue prayer; fears he is rejected of God; fears the wrath of the Lamb; wishes Christ could die again; thinks all creation against him; hopes his sin is not unto death. He is greatly relieved; gets soothing answer to prayer; grieves for sin; and rejoices in Christ. He desponds again; thinks he shall perish; determines to pray; resumes hope; sees the all-sufficiency of Christ; has fluctuations of fear and peace; and gets light and joy from the cities of refuge, from the excellence of the gospel over the law, and from the saying of Christ, "Him that cometh to me I will in no wise cast out." He still has misgivings; reasons his case in the light of some special texts of scripture; obtains solutions of his difficulties about the unpardonable sin; acquires glorious views of Christ's righteousness and of union with him; sees the heights and depths of Divine grace in the

light of magnificent contrast to the sins and perils he had passed; and settles down in a sense of acceptance with God in Christ. "I had two or three times, about this period," says he, "such strong apprehensions of the grace of God that I could hardly bear up under it. It was so out of measure amazing, when I thought it could reach me, that I do think if that sense of it had abode long upon me, it would have made me incapable for business."

In 1653, when he was about 25 years of age, Bunyan joined Gifford's church in Bedford, and was baptized by immersion. He continued for a short time in high peace, but afterwards began to be tormented, for nearly a year, with blasphemous and villanous thoughts whenever he was at the Lord's Supper. In 1654, he fell into a sinking disease, which presented some symptoms of "galloping consumption," and threatened for a time to carry him to the grave. It probably arose in no small degree from the reaction of his tremendous excitement throughout the period of his severe experiences; and, at all events, was enormously aggravated by relapse into despondencies, apprehensions, and agitating alarms. His disease of body and his depression of soul reacted on each other, and rose or fell together; and at length were simultaneously cured by the glorious anodynes of gospel peace. "Amid my apprehensions," says he, "my sickness was doubled upon me; for now I was sick in my inward man; my soul was clogged with guilt. Now also was my former experience of God's goodness to me quite taken out of my mind, and hid as if it had never been or seen. Now was my soul greatly pinched between these two considerations, 'Live I must not, die I dare not.' Now I sunk and fell in my spirit, and was giving up all for lost. But as I was walking up and down in my house, as a man in a most woful state, that word of God took hold of my heart, 'Ye are justified freely by his grace, through the redemption that is in Christ Jesus.' But oh what a turn it made upon me! Now was I as one awaked out of some troublesome sleep and dream." "Again," he relates, "as I was at another time very ill and weak, all that time also the tempter did beset me strongly, labouring to hide from me my former experience of God's goodness, also setting before me the terrors of death and the judgment of God, insomuch that at this time, through my fear of miscarrying for ever, should I now die, I was as one dead before death came, and was as if I had felt myself already descending into the pit. Methought, I said, there was no way; but to hell I must. But behold, just as I was in the midst of those fears, these words of the angels carrying Lazarus into Abraham's bosom darted in upon me, as who should say, 'So it shall be with thee when thou dost leave this world.' This did sweetly revive my spirits, and help me to hope in God; which when I had with comfort mused on a while, that word fell with great weight on my mind, 'O death, where is thy sting! O grave, where is thy victory!' At this I became both well in body and mind at once; for my sickness did presently

vanish, and I walked comfortably in my work for God again." This illness, together with his experiences under it, is supposed by some to be the type of Christian's passage through the Valley of Humiliation.

In 1656, Gifford died; and, in the same year, Bunyan was requested by the church to become a public exhorter. He had not a particle of the conceit or presumption which impels many incompetent persons, in Baptist and Congregational Churches, to thrust themselves upon their brethren, but, on the contrary, was so full of modesty and diffidence that he required to be drawn out and encouraged. "Some of the most able among the saints with us," says he, "I say the most able for judgment and holiness of life, did perceive, as they conceived, that God had counted me worthy to understand something of his will in his holy and blessed word, and had given me utterance to express, in some measure, what I saw, to others, for edification: therefore they desired me, and that with much earnestness, that I would be willing at some times to take in hand, in one of the meetings, to speak a word of exhortation unto them. The which, though at the first it did much dash and abash my spirit, yet being still by them desired and entreated, I consented to their request." He immediately found that his exhortations were highly acceptable to the brethren; and he was soon induced to accompany some of them to deliver addresses to small promiscuous meetings in the country; and not long after, he was solemnly chosen and set apart, along with seven others, to act as an itinerant preacher among the neighbouring villages.

In his earliest sermons, he dwelt chiefly on the terrors of the law, endeavouring to arouse and alarm his hearers about their sins and the wrath to come. "Now this part of my work," says he, "I fulfilled with great sense; for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt, what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment. I went myself in chains to preach to them in chains, and carried that fire in my own conscience that I persuaded them to be aware of." But, after about two years, when he ceased to have frequent fits of dismal disquietude, and enjoyed a steady and brilliant sunshine of heavenly hope, he left off the Sinai and Ebal style of preaching, and took his stand, where every consistent and efficient minister of the gospel must take it, on Sion and Calvary. "The Lord," says he, "did give me many sweet discoveries of his blessed grace through Christ. Wherefore now I altered in my preaching; for still I preached what I saw and felt. Now therefore I did much labour to hold forth Jesus Christ in all his offices, relations, and benefits unto the world, and did strive also to discover, to condemn, and remove those false supports and props on which the world doth lean, and by them fall and perish. On these things also I staid as long as on the other. After this, God led me into something of the mystery of the

union of Christ; wherefore that I discovered and showed to them also." But the best notion of his matured style of appeal, with its pathos and pungency, its gorgeous views of redeeming love and its melting appeals to the sinner's conscience, may be obtained from what Philip calls his favourite sermon, the well-known discourse on the words, "Beginning at Jerusalem."

Bunyan's preaching, from the first and everywhere, proved attractive and impressive. Multitudes in Bedford went early from curiosity to hear what so wonderful a reformed profligate would have to say; and both these, and others in the villages, afterwards followed him out of resistless sympathy with his powerful appeals. Even before he began to preach, his mere attendance at the Baptist Meeting-House acted as a magnet upon many who felt astonishment at his conversion. "When I went out to seek the bread of life," says he, "some of them would follow, and the rest be put into a muse at home. Yea, almost all the town, at first, at times would go out to hear at the place where I found good. Yea, young and old for a while had some reformation on them; also, some of them, perceiving that God had mercy upon me, came crying to Him for mercy too." And when this remarkable convert from ignorance and wickedness became himself a preacher of that gospel which he had despised—a preacher, too, with such "winged words" and "breathing thoughts" and burning earnestness—the attraction upon the masses of the people all around was like that of the moon upon our Earth's "world of waters." "His popularity as a preacher," remarks Mr. Philip, "was won at first by his 'amazing conversion.' That told upon saint and sinner, throughout the country, as Saul's did upon Jew and Gentile. It was not the novelty of a preaching *tinker* in Bedfordshire any more than that of a preaching *tentmaker* at Corinth, that drew attention. Odd and unexpected preachers were no novelty in Bunyan's time. Cromwell's soldiers preached too often in their armour, to leave any *singularity* for the man who could mend casques and kettles. Even stranger transitions than Bunyan's were not uncommon then. It was his moral and spiritual *transformation*, that drew so many eyes upon him at once. Both the godly and the ungodly paused to wonder,—not at the preaching tinker, but at the holy and zealous man whom they had long known as a reprobate. Only 'the doctors and priests of the country,' he says, 'did *open wide* against me.' The rabble seem never to have molested him."

He continued all the while to support himself and his family by means of his labour as a tinker. He received no earthly compensation whatever for his missionary work. He was "not slothful in business" for his family's daily bread, and "in labours abundant" for the spiritual good of his fellowmen; and in 1657 he was nominated to serve as a deacon in his church, but set aside as ineligible—on the ground of his being otherwise so fully employed. Yet, amid all his occupations, in the very first year of his preaching, he found time

to write a book. This was entitled, "Some Gospel Truths opened according to the Scriptures; or the Divine and Human Nature in Christ Jesus,—his coming into the world, his righteousness, death, resurrection, ascension, intercession, and second coming to judgment plainly demonstrated and proved." It was provoked by intrusive and extravagant opposition to his preaching on the part of some primitive Quakers; and it aims to rectify the delusions and explode the errors of that wildly heretical people, whose scalding roaring steam has settled down into ice among their nominal successors of modern times; but it really ranges over all the doctrines of our Lord's Deity and Messiahship, and is one of the best books which could be put into the hands of plain men at the present day as an antidote to Unitarianism, and deserves to hold a high place among practical theological treatises to the end of time. It must have been written promptly and spontaneously with little premeditation and not only scholarly appliance; and, viewed simply in a literary light, is one of the most wondrous things which ever went to press. Mr. Burton, who had succeeded Gifford in the pastorate of the Bedford Baptist Church, prefixed to it a commendatory epistle, and said respecting its author, "He hath through grace taken three heavenly degrees, viz. union with Christ, the anointing of the Spirit, experience of temptation,—which do more fit a man for the weighty work of preaching the gospel than all the University learning and degrees that can be had." "But," remarks Philip, "if Bunyan's friend felt thus, what must his wife have enjoyed when she saw her husband writing a book! She deserved the joy of that event, after having seen him so often and long sitting, like the man in the iron cage, 'with his eyes looking down to the ground, his hands folded together, and sighing as if he would break his heart.' She who watched over him then would work for him now, and take care that neither pan nor kettle should thrust the pen out of his hand whilst he was getting on, whenever her own hand could clench a rivet or solder a crack." A reply to Bunyan was published by the eminent Quaker Edward Burroughs, under the title, "The True Faith of the Gospel of Peace, contended for in the spirit of meekness;" but it is a declamatory, railing, furious composition. Bunyan replied, and Burroughs rejoined; and then the controversy went to rest,—not without evidence that Bunyan's efforts in it had made a deep and wide impression."

At an early period of his missionary labours, Bunyan began to suffer obstruction and opposition from "doctors," "priests," and ungodly landowners; and toward the close of 1657, he was indicted to stand trial at the assizes for preaching at Eaton. The attempt, at that time, to inculcate him under form of law was contrary to all the spirit and drift of Cromwell's government, and probably proceeded from some ignorant country magistrate, who had more irreligious zeal than worldly discretion. Yet it was perfectly serious, and so much alarmed the Church at Bedford that they set apart a special day of public

prayer on account of it. But it came to nought; and seems to have been abandoned before the time of the assizes arrived.

A much more serious opposition arose in the form of calumny. This probably began at the very outset of his preaching,—or even at the commencement of his Christian profession; and may have become broader and more malignant in proportion as he grew more devoted and useful; and, at all events, it spread like a thundercloud from side to side of his horizon, and burst in a storm which might have scathed or deluged an hundred meaner men to infamy. “Now,” narrates he, “what the devil could devise and his instruments invent was whirled up and down the country against me, thinking that by that means they should make my ministry to be abandoned. It began therefore to be rumoured up and down among the people that I was a witch, a jesuit, a highwayman, and the like. But that which was reported with the boldest confidence was”—a tissue of defamation too vile for gossip among even the offscourings of society, and too polluting to be told in any readable phraseology. “Now,” adds he, “these slanders I glory in, because but slanders, foolish or knavish lies and falsehoods, cast upon me by the devil and his seed. And should I not be dealt with thus wickedly by the world, I should want one sign of a saint and a child of God. ‘Blessed are you,’ said the Lord Jesus, ‘when men shall revile you and persecute you, and shall say all manner of evil of you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you.’ These things, therefore, upon mine own account trouble me not. No, though they were twenty times more than they are, I have a good conscience; and whereas they speak evil of me as an evil-doer, they shall be ashamed that falsely accuse my good conversation in Christ. So then, what shall I say to those who have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that these things make them ripe for damnation that are the authors and abettors, I would say unto them, report it, because it will increase my glory. Therefore I bind these lies and slanders to me as an ornament. It belongs to my Christian profession to be vilified, slandered, reproached, and reviled. And since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ’s sake.”

About this time, Bunyan suffered severe domestic affliction in the death of his wife. She was manifestly a person of rare worth, and must have become inexpressibly dear to him as the soother and sharer of his thousand sorrows. Yet burningly sore as her death must have been to him, he probably thought of it only as her own glorification and a means for his sanctification—a matter properly for silent, sacred, heart-closed reflexion; and he makes no mention of it in the records of his experience. Four pledges of their conjugal love

remained to him—two sons and two daughters; and one of the latter was blind, and became the object of great solicitude to him, linking his heart more down to this world than all other matters of temporal concern. He soon married again; and had the happiness to find his second wife a perfectly worthy successor of the first. She became, in every practical way, a true mother to his four children, as well as a true helpmate to himself; and she is commonly believed to be the type of the Christiana of the second part of his *Pilgrim's Progress*.

Amid the violent change of state policy which took place at the Restoration, Bunyan early apprehended disastrous proceedings against the Puritans, and thought it prudent to do what he could to avert them within the sphere of his own itinerancies. He had hitherto preached in all sorts of places where he could obtain congregations, and had even been admitted to the pulpits of the parish churches; but he now renounced everything which could be construed into clerical pretension, and held his meetings only in such humble modes and in such obscure places as were least likely to provoke remark. Yet he saw the entire religious liberties of his country to be at stake, and early learned that nonconformist preachers in all quarters were voluntarily succumbing into silence; and he felt bound, for the sake of his brethren and for the sake of the truth itself, to maintain as full a show of independence as could at all comport with prudence. "Many preachers," says the old extant manuscript life of him, "fled because they were hirelings, and cared not what became of the flock so they got their fleeces. But our true champion stood, resolved not to let go what God had so mercifully put into his hands. Yet that he might not appear contemptuous to the government he lived under, he thought fit to move in this with caution, and therefore assembled more privately, sometimes in a barn, at other times in a milk-house or stable, and indeed such convenient places as they could, to avoid giving offence; considering it not the place that God regards, but the purity of heart and intention. But these places were not so secret but prying eyes got an inlet; and some disturbances they had by the order of the justices, with louder threats, that, if they repeated the like again, they must expect to find no favour. He finding he could not go on with his proceedings here, resolved, as it was commanded the apostles in such cases by our blessed Saviour, to fly unto another city or place; and so, acquainting most of his hearers whither he intended to retire, many followed him; and in his journeyings, he visited many at their houses, and gave them consolation, arming them with a steady resolve to be patient in suffering, and trust to God for their reward."

In November, 1660, only five months after the Restoration, and before any formal proclamation had yet been issued against nonconforming assemblies, Bunyan was arrested, by order of a Justice of the name of Wingate, at a meet-

ing of about forty persons in a private house, at Samsell, near Harlington, in Bedfordshire. He got previous intelligence of the intention to arrest him, but did not chose either to abscond or to put off the meeting; and when he arrived at the place, and was advised by a friend to go away, he said, "No, by no means, I will not stir, neither will I have the meeting dismissed for this. Come, be of good cheer; let us not be daunted; our cause is good; we need not be ashamed of it; to preach God's word is so good a work that we shall be well rewarded if we suffer for that." And in he went, and began to preach; and in a few minutes, the house was beset by a constabulary force. "Upon the first demand," says the old manuscript account, "the doors were opened. And although Mr. Bunyan was persuaded to fly by a back door into an adjacent wood, he would not be prevailed withal to do it in so good a work, but kept his standing, and continued speaking to the people when they entered. The Justice commanded him down from his stand; but he mildly told him he was about his Master's business, and must rather obey his voice than that of man. Then a constable was ordered to fetch him down; who, coming up and taking hold on his coat, no sooner did Mr. Bunyan fix his eyes steadfastly upon him, having his Bible then open in his hand, but the man let go, looked pale, and retired; upon which said he to his auditors, 'See how this man trembles at the Word of God!' But, knowing it in vain to contend, being commanded in the King's name to be obedient, he came down, and was carried to the Justice's house."

On formal examination next day by the Justice, Bunyan was told that he must find sureties for his good conduct or go to jail. He had sureties ready, and called them in; and they were told that they must keep Bunyan from preaching else they would forfeit their bonds. But Bunyan promptly declared that he should certainly break them, for he would not abstain from speaking the word of God. A mittimus, therefore, was made out, to commit him to Bedford jail, there to remain till the quarter sessions. He was afterwards offered his liberty if he would promise not to call the people any more together; but he declined all compromise, and, according to his own record, "went away to prison with God's comfort in his soul."

After he had lain in prison about seven weeks, Bunyan was indicted and brought to trial at the quarter sessions, as a person "who devilishly and maliciously abstained from coming to church to hear divine service, and who was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom." The trial was as absurd as the indictment, and bore a remarkable resemblance to some of the most notorious and infamous prosecutions for religion in the times of the Wycliffites and the early Protestants. It was practically a wrangle about the established liturgy, and was at length forcibly driven to a point. "You

confess the indictment then?" said the magistrate. "This," answered Bunyan, "I confess:—we have had many meetings together, both to pray to God, and to exhort one another; and we had the sweet comforting presence of the Lord among us for our encouragement; blessed be his name! There I confess myself guilty, and no otherwise." Then said the magistrate, "Hear your judgment! You must be had back again to prison, and there lie for three months following; and at three months' end, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if, after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special licence from the king, you must stretch by the neck for it: I tell you plainly." Bunyan answered resolutely, that "if he were out of prison to-day, he would preach the Gospel again to-morrow, by the help of God!" He was therefore ordered back to prison. "And," said he, "I can truly say, I bless the Lord for it; that my heart was sweetly refreshed in the time of my examination, and also afterwards at my returning to the prison, so that I found Christ's words more than bare trifles, where he saith, 'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'"

On the 3d of April, 1661, near the end of the three months which were to bring the alternate of recantation or banishment, Bunyan was officially visited and probed by the Clerk of the Peace. This man was sent by the Justices,—who dreaded the public effects of going to extremity with Bunyan, and anxiously wished him to give in; and as the Clerk was an able diplomatist, and was thought by Bunyan to be secretly his friend, and had power to attempt a compromise by offering him liberty to make private exhortations, he might seem to all ordinary observers to be perfectly certain of carrying his point. But Bunyan was inflexible; he would not accept any compromise; he felt as Paul and Silas did, when they said respecting the magistrates of Philippi who had wrongously imprisoned them, "And now do they thrust us out privily? nay, verily, but let them come themselves and fetch us out." "He would be nothing but a preacher or a prisoner,—a minister or a martyr. This was not obstinacy in him. He had felt it to be his duty to preach salvation to others, even when he had little or no hope of salvation for himself. Neither the fear nor the fire of the wrath of God, even when at their height in his own mind, could stop him from warning men to flee from that wrath. It was not likely, therefore, that the wrath of man would weigh with him."

Twenty days after Bunyan's conference with the Clerk of the Peace occurred the coronation of Charles II. This gave permission to all prisoners within certain limits to sue out a pardon in the course of the succeeding twelvemonth, and had the effect of postponing all further proceedings against Bunyan till the summer assizes. Bunyan's wife, at the time of his apprehension, was far

gone in pregnancy, and suffered so severe a shock by the news of his imprisonment that she fell into eight days' severe labour, and was delivered of a dead child; but now she had recovered some strength, and she commenced one of the noblest courses of effort which ever any biographer had the happiness to narrate for attempting the recovery of her husband's freedom. She travelled on foot to London, and tried, in the simplicity of her heart, to get access by petition to the House of Lords, but was informed by one of them, whom she calls Lord Barkwood, that the only parties who could effect her object were the judges at the assizes. One of these proved to be the celebrated Sir Matthew Hale, whose beautiful Christian character soared lark-like up from the odiousness of his position; and the other was Twisden, who crawled contentedly and pleasedly along the slimy statute-path of the Stuart persecution. In August, when the assize-time arrived, Mrs. Bunyan presented a petition to Judge Hale, and was mildly received, but got little encouragement. Next day she threw a petition into the coach to Judge Twisden; "who, when he had seen it, snapt her up, and angrily told her that Bunyan was a convicted person, and could not be released unless he would promise to preach no more." Another time, she pushed her case before Judge Hale as he sat on the bench; but a Justice who was present opposed her, and induced Sir Matthew to waive it. A fourth and last time, more strenuously than ever, and encouraged by the High-Sheriff, she sought the presence of both judges, as they sat with many justices and gentry in the inn; and, approaching them "with abashed face and a trembling heart," she roundly stated that Bunyan was held unlawfully in prison, that the indictment against him was false, and that he had been apprehended before any proclamations were issued against the meetings. "Will your husband leave preaching?" said Twisden. "If he will do so, then send for him." "My Lord," replied she, "he dares not leave preaching as long as he can speak." Sir Matthew Hale heard her patiently, and expressed great sympathy for her personal sufferings and domestic condition; but explained to her that Bunyan was regarded by the Justices as quite legally convicted, and that he could be extricated from prison only by application to the King, or by suing out a pardon, or getting a writ of error. Thus did the noble-minded woman fail in her enterprise; and she concludes her account of it by saying, "This I remember that, though I was somewhat timorous at my first entrance into the chamber, yet before I went out I could not but break forth into tears, —not so much because they were so hard-hearted against me and my husband, but to think what a sad account such poor creatures will have to give at the coming of the Lord."

Bunyan, however, found a remarkable friend in his jailer, and was allowed, for a time, to live almost in the manner of a prisoner liberated on parole. He left the jail as often and as long as he pleased, went whither and did whatever

he chose, remained away over nights, made long visits to his family, attended the meetings of his church, conducted midnight preaching services in the country, and altogether endured no other restraints than were requisite to elude his persecutors, or to lull their suspicion. "I followed my wonted course of preaching," says he, "taking all occasions that were put into my hand to visit the people of God, exhorting them to be steadfast in the faith of Jesus Christ, and to take heed that they touched not the common-prayer, &c., but to mind the word of God, which giveth direction to Christians in every point." Suspicion could not fail to be excited; but, for several months, it was singularly foiled and stultified. And one particular instance of Bunyan's and the jailer's protection from it is a good specimen of the thousand beautiful little lessons on special providence which everywhere abound in the histories of the persecutions of Christians. "It being known to some of the prelates that Bunyan was often out of prison, they sent down an officer to talk with the jailer on the subject, and, in order to find him out, he was to arrive there in the middle of the night. Bunyan was at home with his family; but so restless that he could not sleep. He therefore told his wife that he must return immediately. He did so, and the jailer blamed him for coming in at so unreasonable an hour. Early in the morning the messenger came, and said, 'Are all the prisoners safe?' 'Yes.' 'Is John Bunyan safe?' 'Yes.' 'Let me see him.' He was called, and appeared; and all was well. After the messenger left, the jailer said to Bunyan, 'Well, you may go out again when you think proper; for you know when to return better than I can tell you.'"

Bunyan roamed so largely at liberty as to make a visit to London. This was a perilous step, and led to important consequences, both good and bad. Bunyan had few influential friends in the country, and did well to seize the opportunity of finding some in the metropolis, who might either help him as a prisoner or obtain him facilities as an author. He was instantly appreciated, and soon formed connexions which gave him ready access to the public through the press, and armed him with incomparably greater powers of usefulness than if he had continued, to the end of his days and unmolestedly, a mere preacher. But he also drew the notice of some of the minions of the government; and, when he went back to Bedford, he learned, to his astonishment, that he was suspected in London, feignedly so perhaps, as the clandestine plotter of an insurrection. Both he and his jailer were, in consequence, put under ban; and the latter was forced to tell him that he must no longer look out at the door. "My enemies," says Bunyan, "were so angry that they had almost cast my jailer out of his place, threatening to indict him, and to do what they could against him."

Bunyan now made a strenuous attempt to obtain a hearing at the assizes in January, 1662; and he got his name put into the calendar, and received

friendly assurances from the High Sheriff and the Judge; but he was defeated by means of the private and pertinacious erasure of his name by the Clerk of the Peace. He now bade farewell to liberty; and henceforth he lay in rigorous confinement during the long period of seven years. His thoughts, for some time, were very gloomy,—and dwelt much on the condition of his family, the sad prospects of his blind daughter, and the possibility of his imprisonment terminating in some awful catastrophe; but they soon took on the gladness of Divine consolation, and began to shine luminously and steadily in brilliant premonitions of “the far more exceeding and eternal weight of glory.” He was cut off from all his old means of earning his family’s bread; but he learned to make tagged thread-laces, which perhaps brought them not much less money than his tinkering had done,—and he had entire confidence that the All-Loving One, who feeds the birds and clothes the lilies, would not let him or his come to want in the season of their suffering for the gospel. His cell was small and dreary, in an edifice upon the town-bridge, overhanging the river Ouse; but it let in streams of sunshine, and permitted vista-views along the river’s banks; and Bunyan was often allowed by the jailer to range through the whole prison, and sometimes put in charge of all its keys. His privation of the delights of home and the joys of church-fellowship was no doubt a severe affliction; but even this was eminently alleviated by the free access of his wife and children to him in his cell, and by the daily companionship of preachers and Christian brethren, averaging so many as about sixty at a time, who were shut up as fellow-confessors for the truth in the same prison. And his very suspension from the work of preaching,—that deprivation of his liberty which hindered him from running amongst the villages as a messenger of the Divine mercy, and which he doubtless felt as far the heaviest of his troubles—turned out, like the similar bondage of the apostle Paul at Rome, “rather to the furtherance of the gospel;” for, while in prison, he “helped the faith” of his fellow-confessors,—diffused a mighty, silent, benign influence far and wide among sympathizers with the truth,—acquired ripe experiences and mellow views of religious things, for the increase of his usefulness in the years after he obtained his freedom,—and above all, wrote a large portion of his many precious works for the press, and laid up stores of thought for afterwards producing the rest. It was in Bedford jail that he composed the first part of his *Pilgrim’s Progress*; and that alone made his imprisonment a well-spring of purling rivers that shall refresh the nations till the end of time. How gloriously on this occasion—and how gloriously indeed, on every other in the Church’s history, though not always so perceptibly by purblind man—did the Most High bring good out of evil!

Bunyan continued a prisoner altogether about twelve years; but during the last four, as during the first one, he was mainly a prisoner at large. He pro-

bably owed his enlargement, as before, to the mere good will of his jailer; but he was now famous, and very generally respected; and the men in power, though not just or magnanimous to set him free, were sufficiently prudent to connive at his going at large. In August 1671, while still a prisoner, he was called by the Baptist Church in Bedford to become their pastor; and "he at the same time accepted the invitation, and gave himself up to serve Christ and his Church in that charge, and received of the elders the right hand of fellowship." Soon after his ordination, and within the short space of forty-five days, he wrote his polemical treatise on justification by faith, in opposition to the heretical work of Fowler, afterwards bishop of Gloucester; and by this means he excited a greater sensation and did more good than in the case of the controversy with the Quakers.

In the summer of 1672, Bunyan obtained a formal pardon from the crown. He owed his release mainly to the influence of some leading persons among his old opponents, the Quakers. The legal documents connected with it, directly show that the only offence with which he was charged—the only one for which he suffered so long an imprisonment, and endured such severe privations and hardships—was his attending religious meetings to worship God according to the dictates of his conscience. "When he came abroad again," says one of his oldest biographers, "he found his temporal affairs were gone to wreck; and he had, as to them, to begin again, as if he had newly come into the world. But yet he was not destitute of friends, who had all along supported him with necessities, and had been very good to his family; so that, by their assistance, getting things a little about him again, he resolved, as much as possible, to decline worldly business, and give himself wholly up to the service of God." He sprang right from imprisonment into a career of most brilliant activity. He attended well to his domestic and his pastoral duties, and at the same time undertook enormous labours as an author, a controversialist, a missionary, and a general philanthropist. In the autumn of 1672, he set about building, by voluntary subscription, a new meeting-house in Bedford, of capacity to contain nearly one thousand sittings. In November of next year, he had the comfort to see his son Thomas set apart as an occasional preacher and a rural missionary. In the two years following his liberation he went through a great controversy with his brethren, the Baptists, on the question of Christian catholicity of church-fellowship, and was enabled to inflict many and deep wounds upon bigotry and shibboleth-sectarianism. Before the expiry of four more years, he published six other valuable treatises, and got over a mountain of difficulties which his advisers had thrown in the way of his *Pilgrim's Progress*, and sent that best of all his works to the press. He laboured steadily in Bedford, always amid large audiences and high general esteem, till the eve of his

death; and he went on writing and publishing till he produced altogether about sixty pamphlets and volumes.

He preached often and earnestly in "all the region round about" Bedford, and exercised a special care over all the villages within his old itinerancies, and made occasional tours and journeys through the counties of Cambridge, Hertford, Huntingdon, Buckingham, and Northampton, and even to the extremities of the kingdom. He introduced the gospel to many benighted districts, set up many preaching stations, founded many permanent congregations, gathered and confirmed many scattered and crushed groups of persecuted Christians, carried large relief to the temporal wants of suffering brethren, reconciled differences and terminated strifes among individuals and families and communities, and, in general, performed on a large scale, in an earnest spirit, under the manifest sunshine of the Divine favour, the same sort of wide, miscellaneous, soul-winning work which was done by the early evangelists and the apostles. He was often styled by both friend and foe, in admiration and in derision, Bishop Bunyan; and well would it be for episcopalian communions if every bishop possessed some of his holy fire or did but a tithe of his holy work. He did all, too, in an age of persecution, and in the face of penal statutes—amid the scorn of the world, and in constant danger of renewed imprisonment; but, though often incommoded and several times hotly chased, he never again fell actually into "the snare of the fowler." "It pleased the Lord," says his old biographer, "to preserve him out of the hands of his enemies, in the severe persecution at the latter end of King Charles II.'s reign, though they often searched and laid wait for him, and sometimes narrowly missed him."

Bunyan visited London, and preached in it, almost every year from his liberation till his death. And there, as everywhere, he was exceedingly popular. If but one day's notice were given of his intention to preach, the Meeting-house in Southwark, where he generally officiated, would not hold half the people who went to hear him. "I have seen by my computation," says a credible eye-witness, "about twelve hundred persons to hear him at a morning lecture, on a working day in dark working time. I also computed about three thousand that came to hear him at a town's-end meeting-house; so that half were fain to go back again for want of room; and then himself was fain at a back door to be pulled almost over people to get upstairs to the pulpit." It is said that the great Dr. Owen was sometimes one of his audience, and that, on being once asked by Charles II. how a learned man like him could sit and listen to an illiterate tinker; the Doctor replied, "May it please your Majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning." But amidst all his popularity, Bunyan continued humble and modest, and assumed not one air of being superior to

his brethren, and seemed always all-absorbed in burning desire to win souls to Christ.

In 1687, an act of indulgence was passed by James II., giving a wily yet real and most unexpected religious liberty to all classes of dissenters. Bunyan, ever perfectly active under the deepest gloom of persecution, was unconsciously roused to blazing energy under this singular burst of political sunshine. He sent no fewer than six books through the press in the course of a few months, and probably increased or at all events maintained his old brisk rate of preaching labours. He consequently was overworked, overthrown, and brought under what his old biographer calls "a sweating distemper,"—a sure symptom of great exhaustion and debility. But he did not yield to it; and after he had suffered under it several weeks, and was still going about, he received a request to go to Reading and attempt a reconciliation there between a father and son, and complied. He had the happiness of success in his labour of love; but as he was returning to London on horseback, he became drenched with rain; and when he arrived at his lodgings in London, he fell into a violent fever. His host was Mr. Strudwick, grocer, at the sign of the Star, on Snow Hill,—an admiring friend, who doubtless rendered and procured every aid which he could devise. But Bunyan's time had come: the pilgrim had passed through Beulah, and was on the banks of the river of death. He found his strength fast sinking; and settled his worldly affairs as promptly as circumstances would permit; and expressed a wish to depart and to be with Christ, considering death as gain, and life as only a tedious delay of expected felicity. "His prayers," says his first biographer, "were fervent and frequent; and he even so little minded himself, as to the concerns of this life, that he comforted those that wept about him, exhorting them to trust in God, and pray to him for mercy and forgiveness of their sins, telling them what a glorious exchange it would be to leave the troubles and cares of a wretched mortality to live with Christ for ever, with peace and joy inexpressible,—expounding to them the comfortable scriptures by which they were to hope and assuredly come into a blessed resurrection in the last day. He desired some to pray with him; and he joined with them in prayer. And the last words, after he had struggled with a languishing disease, were, "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will no doubt, through the mediation of his blessed Son, receive me, though a sinner; where I hope we ere long shall meet, to sing the new song, and remain for everlastingly happy, world without end, Amen!" This seems too laboured a sentence to be the "last" saying of any man dying of fever, and is not at all in the curt, sapid, pithy style of Bunyan; and must probably be understood as the summary or substance of many things which he said near his end. A classified collection of his dying sayings is preserved, under the heads of sin,

affliction, repentance and coming to Christ, prayer, the Lord's-days, sermons, and week-days, the love of the world, suffering, death and judgment, the joys of heaven, and the torments of hell,—and fills eleven pages of Ivey's Life of him, and nearly eight of Philip's; and this was probably made up from the jottings and recollections of the Strudwick family throughout all the period, not only of the fever, but of the "sweating distemper." Bunyan manifestly was very happy, full of hope, radiant with the forecastings of the coming glory; and crossed "the river" far more in the manner of his Hopeful than of his Christian. He was ill of his fever ten days; and died on the 31st of August, 1688, aged 60 years. His mortal remains were interred in the burying-ground of Bunhill Fields; and an elegant tomb was erected, with the epitaph; "Mr. John Bunyan, Author of the Pilgrim's Progress, ob. 31 Aug. 1688, æt. 60.

The 'Pilgrim's Progress' now is finished
And Death has laid him in his earthly bed."

"He appeared in countenance," says his first biographer, "to be of a stern and rough temper; but, in his conversation, mild and affable, not given to loquacity, or much discourse in company, unless some urgent occasion required it; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others; abhorring lying and swearing; being just in all that lay in his power to his word; not seeming to revenge injuries; loving to reconcile differences and make friendship with all. He had a sharp, quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person he was tall of stature; strong boned though not corpulent; somewhat of a ruddy face, with sparkling eyes; wearing his hair on his upper lip, after the old British fashion; his hair reddish, but in his latter days time had sprinkled it with grey; his nose well set, but not declining or bending; and his mouth moderate large; his forehead something high, and his habit always plain and modest. And thus have we impartially described the internal and external parts of a person, who had tried the smiles and frowns of time, not puffed up in prosperity, nor shaken in adversity, always holding the golden mean."

Bunyan's widow survived him four years, and employed herself during part of that time in cares about the publication of a collected edition of his works. His blind daughter, about whom he had felt so much concern, died before him. His other three children survived him, and were members of his church in Bedford, and followed him in his pilgrimage to the celestial city. Two persons of the name of Bunyan, who seem to have been his grand-children, entered the fellowship of the Bedford church about five years after his death. His great-grand-daughter, Hannah Bunyan, died in 1770, aged 76 years, and

was interred in the Bedford burying-ground; and she was the last of his descendants about whom anything is known.

The Pilgrim's Progress is the best of Bunyan's works. It places him in the first rank of genius, along with Shakspeare and Milton. It is the brightest uninspired allegory which was ever penned; and has made a deeper and broader impression on mankind, proportionately to the period of its existence, than any other work of imagination, whether ancient or modern. No human production has so much engaged the attention of publishers, or won such general favour with the public, or infused its ideas and imagery so widely into men's thoughts. It charms our childhood and cheers our mature age; it is the favourite alike of the peasant and the philosopher; and it kindles enthusiasm as much on the banks of the Orinoco or the Ganges as by the side of its native Ouse.

Lord Kames, who could not see the Pilgrim's Progress in any higher light than a mere literary one, admired it for its resemblance to the epics of Homer, in a proper mixture of the dramatic and narrative. Dr. Johnson, who had little patience with books of any sort, and least of all with those written by dissenters, characterised the Pilgrim's Progress as "a work of original genius, and one of the very few books which every reader wishes had been longer." Mr. Grainger, the editor of the Biographical History of England, though a high-churchman, calls this "masterpiece" of Bunyan "one of the most popular and most ingenious books in the English language." Dr. Franklin says, "Honest John Bunyan is the first I know of who has mingled narrative and dialogue together,—a mode of writing very engaging to the reader, who, in the most interesting passages finds himself admitted, as it were, into the company and present at the conversation. Defoe and Richardson have imitated him with success." Mr. Macaulay says, "In every nursery the Pilgrim's Progress is a greater favourite than Jack the Giant Killer. Every reader knows the strait and narrow path as well as he knows a road in which he has gone backward and forward a hundred times. This is the highest miracle of genius—that things which are not should be as though they were, that the imaginations of one mind should become the personal recollections of another. Cowper said, forty or fifty years ago, that he dared not name John Bunyan in his verse, for fear of moving a sneer. We live in better times; and we are not afraid to say that, though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of those minds produced the *Paradise Lost*; the other the *Pilgrim's Progress*." Dr. Southey says, "It is a book which makes its way through the fancy to the understanding and the heart. The child peruses it with wonder and delight; in youth we discover the genius which it displays; its worth

is apprehended as we advance in years; and we perceive its merits feelingly in declining age. If it is not a well of English undefiled, to which the poet as well as the philologist must repair, if they would drink of the living waters, it is a clear stream of current English—the vernacular speech of his age—sometimes, indeed, in its rusticity and coarseness, but always in its plainness and its strength.”

Mr. Toplady says, “The Pilgrim’s Progress is the finest allegorical work extant, describing every stage of a Christian’s experience, from conversion to glorification, in the most artless simplicity of language; yet peculiarly rich with spiritual unction, and glowing with the most vivid, just, and well conducted machinery throughout. It is, in short, a master-piece of piety and genius, and will, we doubt not, be of standing use to the people of God, so long as the sun and moon endure.” James Montgomery says, “It has been the lot of John Bunyan, an unlettered artisan, to do more than one in a hundred millions of human beings, even in civilised society, is usually able to do. He has produced a work of imagination, of such decided originality, as not only to have commanded profound admiration on its first appearance, but amidst all changes of time and style, and modes of thinking, to have maintained its place in the popular literature of every succeeding age, with the probability that, so long as the language in which it is written endures, it will not cease to be read by a great number of the youth of all future generations, at that period of life when their minds, their imaginations, and their hearts are most impressible with moral excellence, splendid picture and religious sentiment. It would be difficult to name another work of any kind in our native tongue of which so many editions have been printed, of which so many readers have lived and died, the character of whose lives and deaths must have been more or less affected by its lessons and examples, its fictions and realities.” Dr. Cheever says, “It is a work so full of native good sense, that no mind can read it without gaining in wisdom and vigour of judgment. It is one of the books that, by being connected with the dearest associations of childhood, always retain their hold on the heart; and it exerts a double influence when, at a graver age and less under the despotism given to imagination in childhood, we read it with a serene and thoughtful perception of its meaning. How many children have become better citizens of the world through life, by the perusal of this book in infancy! How many pilgrims, in hours when perseverance was almost exhausted, and patience was yielding, and clouds and darkness were gathering, have felt a sudden return of animation and courage from the remembrance of Christian’s severe conflicts, and his glorious entrance at last through the gates into the city!” Mr. Offor says, “The Pilgrim’s Progress has proved an invaluable aid to the Sunday School Teacher, and to the Missionary. One of the latter wrote home with joy to inform his Christian friends, that a

Malay sat up three nights to read it, never having before seen so beautiful a book, and praying that the Holy Spirit may influence his countrymen to read, and also enlighten their hearts to understand, the wondrous dream. The Pundit who was engaged to translate it into Singhalese, was so deeply affected by the story, that, at times, he could not proceed. When he had passed the wicket-gate, and Christian's burden fell from his shoulders, at the sight of Christ crucified, he was overcome with joy—he laughed, wept, clapped his hands, danced, and shouted, 'Delightful, delightful!' It was especially blessed to the persecuted Christian natives in Ceylon. In their distress, when driven from home, in places of danger, they encouraged each other by repeating portions of scripture, and the vivid delineations of perseverance and triumph from the Pilgrim's Progress. No book, the result of human labour and ingenuity, has been so eminently useful. Let Homer have the credit of his lofty poem, Plato of his philosophy, Cicero of his elegancies, and Aquinas of his subtleties; but, for real value, as connected with human happiness, our unlettered mechanic rises infinitely their superior."

The First Part of the Pilgrim's Progress was written by Bunyan in Bedford jail. This fact is mentioned by all his biographers,—Mr. Philip among the rest; yet, under some strange delusion, it is afterwards denied by Mr. Philip, and the denial of it trumpeted forth as a discovery, in his Essay on Bunyan's Genius and Writings. But it rests on far too broad and solid evidence to be for a moment shaken. Bunyan, indeed, did not occupy a large portion of the time of his imprisonment on the Pilgrim,—for he seems to have composed the work rapidly, and in a few heats; nor did he repeat any passages of it to his pious fellow-prisoners while it was in the course of composition, but kept it all a secret till it was complete, and very probably wrote it only at hours when his fellow-prisoners were in bed. He had no books to assist him in it, except the Bible, a Concordance, and Foxe's Book of Martyrs. When he had finished it, he submitted it to his friends for their opinion on its fitness for publication, and he found that opinion so divided, and so hotly conflicting, that he was, for several years, in great doubt and perplexity whether to publish or suppress it.

At length, in 1678, six years after his final liberation, he gave it to the world. The first edition was a foolscap octavo, of 253 pages, without any illustrations; and only one copy of it is known to be now in existence. A second edition was published in the same year, with very considerable additions,—particularly the scene with Christian's wife and children before he started, the whole scene with Worldly-Wiseman and at Sinai, part of the scene with Good-Will at the gate, the conversation about Christian's family in the Palace Beautiful, the matter of Lot's Wife, and a large part of the affair of Doubting-Castle. A third edition appeared in 1679, with a portrait of Bunyan, and the addition of By-Ends' conversation with Hold-the-World, Money-Love, and Save-All.

So many as either ten or eleven other editions were published before Bunyan's death,—and all after the seventh contained some illustrations; but none had any alterations or additions, except small verbal ones or side notes or references. All these facts, as also some others which we have yet to state, are brought clearly out in the collated editions of the *Pilgrim's Progress*, published in 1847 by the Hanserd Knollys Society, with Introduction by George Offor.

Several continuations of the First Part of the *Pilgrim's Progress*, some more or less anonymous, and some fraudulently under Bunyan's initials, were promptly pushed before the public; but all were worthless, and only one has in even the slightest degree escaped sweeping annihilation. Bunyan's own Second Part of the *Pilgrim* appeared in 1684; and nine editions of it were published in the course of the next twenty-four years.

Bunyan probably contemplated a Third Part, for he closed the Second with these words, "Should it be my lot to go that way again, I may give those that desire it an account of what I here am silent about—mean time I bid my reader adieu;" but he died only four years after, and did not accomplish his purpose. The piece which has been generally known to the public as the Third Part, and which has a place in very many modern issues of the *Pilgrim's Progress*, appeared in 1692, and attained to a sixth edition in 1705. But it was formally denounced in 1708 as "an imposture;" and it certainly did not proceed from the pen of Bunyan.

Before Bunyan died, the *Pilgrim's Progress* was translated into French, Flemish, Dutch, Welch, Gaelic, and Irish; and since then it has been translated into Latin, Spanish, Portuguese, Italian, German, Danish, Estonian, Armenian, Arabic, Hindostanee, Bengalee, Tamul, Mahratta, Canarese, Gujarattah, Orissa, Burmese, Malay, Cingalese, Malagassée, Bechuana, Pichuana, Samoan, Tahitian, and New Zealand. The multiplication of it through the press in English alone far surpasses our power of computation. One hundred thousand copies of it were thrown off in London before Bunyan died: and shoals of editions have ever since been issuing from most of the great publishing-houses of both this country and America. It has also afforded immense employment to editors, annotators, artists, and all sorts of illustrators. "The prints which have been engraved to illustrate it," remarks Southey, "would form a collection, not so extensive indeed, but almost as curious as that which Mr. Dappa saw at Vallombrasa, where a monk had got together about eight thousand different engravings of the Virgin Mary."

Several attempts, more or less successful, have been made to render the *Pilgrim's Progress* into verse. The earliest was by Francis Hoffman in 1706; and the best was by Dr. J. S. Dodd in 1795. One, which has been much circulated in Sunday Schools, was done by Burder, the well-known author of the *Village Sermons*; one, for the use of young children, was done by the late

Isaac Taylor of Ongar; and four others, of various character, were done by respectively a Lady, T. Dibdin, J. B. Drayton, and the Rev. W. E. Hume.

Attempts to imitate the Pilgrim's Progress, or to rival it, have been very numerous. One of these, published in 1705, was a sheer forgery, simply altering the names of Bunyan's characters, striking out some of his passages, and taking the title of the Progress of the Pilgrim. The most remarkable of the others are the Pilgrim's Progress from Quakerism to Christianity,—the New Pilgrims, or the Pious Indian Convert,—the New Pilgrimage to the Heavenly Jerusalem,—the Female Pilgrim, or the Travels of Hephzibah,—and the Progress of the Pilgrim, Good Intent, in Jacobinical Times.

But is the Pilgrim's Progress itself an original composition? Multitudes of allegorical works, or of works containing allegorical passages, more or less based on the idea of a pilgrimage, existed prior to the date of its publication; and may not some of these have suggested to Bunyan both the main plan of his allegory, and a goodly proportion of its characters and incidents? This question possesses great literary interest; and has been keenly debated from a year or two after the appearance of the Pilgrim down to the present day.

Some of Bunyan's contemporaries flatly asserted that his Pilgrim was a tissue of plagiarisms; and these he indignantly replied to in a very characteristic set of rhymes prefixed to his Holy War. But notwithstanding his denial, multitudes of great men, ever since—critics, poets, and theological writers—have detracted from the fame of his originality, and affected to trace a less or greater portion of his best ideas to the works of previous authors. The more violent and sweeping of these, who represent him as mainly or entirely a plagiarist, do not deserve any notice; for they are abundantly refuted by Bunyan's poverty, his illiteracy, his seclusion from public libraries, his imprisonment in Bedford jail, and the authenticated facts and circumstances of his authorship, all which afford the strongest possible presumptive evidence that he never saw, and probably never heard of, the works to which he is alleged to have been indebted. Internal evidence too, is perfectly conclusive that he was at least essentially original,—that, if he owed any obligations at all to persons who wrote before him, they were few and trivial compared with the whole bulk and value of his work.

Several of his admirers, while contending that he was essentially original, assert or suppose that he made some borrowings, and think themselves clear-sighted enough to espy the precise passages where he got them. Mr. Montgomery, for example, thinks he may have obtained the first idea of his story from a poem entitled "the Pilgrimage" in Whitney's Emblems; and Dr. Southey says that, in certain passages, he had certainly in his mind Bernard's "Isle of Man, or the Legal Proceedings in Manshire against Sin." But these at best are mere conjectures, and not by any means probable. Mr. Offor is the

last great critic on Bunyan, and has far distanced all others in research and judiciousness; and he has pronounced as follows:—"Every assertion or suggestion of this kind that came to my knowledge has been investigated, and the works referred to have been analysed. And beyond this, every allegorical work that could be found previous to the eighteenth century, has been examined in all the European languages; and the result is a perfect demonstration of the complete originality of Bunyan. 'It came from his own heart.' The plot, the characters, the faithful dealing, are all his own. And what is more, there has not been found a single phrase or sentence borrowed from any other book, except the quotations from the Bible and the use of common proverbs. To arrive at this conclusion has occupied much time and labour, at intervals, during the last forty years. The works read and analysed commence with our monkish manuscripts, and continue through the printed books published prior to the Reformation, when the church having no competition in the cure of souls, spoke out without disguise,—and from that time to 1678, when our Pilgrim appeared. My determination in all these researches has been to report the whole truth; and had it been discovered that some hints might have been given by previous writers, it would not have been any serious reflection upon the originality of a work which has no prototype. This idea is well represented by Mr. Montgomery: 'If the Nile could be traced to a thousand springs, it would still be the Nile; and so far undishonoured by its obligations, that it would repay them a thousandfold, by reflecting upon the nameless streams the glory of being allied to the most renowned of rivers.' But there has been no discovery of any tributary spring; no borrowed phrases; no more hints, even, than such as naturally arise from the open treasury or storehouse of Holy Writ."

Whitney's Emblems is a very rare volume, first published in 1586, never popular or widely diffused, and not in the least likely to have been ever seen by Bunyan. Its chief coincidences with the Pilgrim's Progress are merely the general idea of pilgrimage, the phrase "Christian pilgrim," a cut representing a pilgrim with his staff bearing a globe, and another cut representing a man swimming with a pack upon his back.

Bernard's "Isle of Man, or the Legal Proceedings in Manshire against Sin," was popular before Bunyan wrote, and reached its sixteenth edition in 1683, and was circulated in a cheap form, and "sold by most Booksellers;" so that it *may* have been read by Bunyan, and may even have exerted some influence in bending his mind toward the habit of allegorizing. But it cannot be detected in any of his characters or incidents,—and has no coincidences, either general or particular, with his Pilgrim's Progress,—and, if it ever afforded him any real assistance, in the suggesting or modifying of an idea, it must have been only, and very slightly, in his Holy War.

The book which above all others has been cried up as the alleged source of Bunyan's imputed plagiarisms is "Bolswert's Pilgrimage of Dovekin and Willekin to their Beloved in Jerusalem." This is a Dutch work, and was published in 1627, and afterwards translated into French; and it has a number of illustrations, and was at one time very popular. The story in it is, that two female pilgrims set out upon a single day's journey,—that they wash in a river, which flows from Rome by way of the Netherlands to Jerusalem,—that they get infested with vermin at a kermes, and go through a number of silly adventures,—and that in the long run, the one is blown into a pit and perishes, while the other arrives at Jerusalem and is married; and one of its illustrations exhibits them on the bank of a river,—another exhibits them crowned with foolscaps and driven by a mob,—a third exhibits them within a circle of lighted candles, while a necromancer evokes imps and goblins from an overhanging hill,—and a fourth exhibits them on the ascent of a steep mountain, one of them falling over the brink. Yet on the strength of these matters—particularly on that of the illustrations—an attempt was, not many years ago, made to convince the British public that this pitiful "Pilgrimage of Dovekin and Willekin" is the very Pilgrim's Progress itself, and that John Bunyan did no more to it than merely translate it out of Dutch into English! And that attempt found sufficient acceptance and produced sufficient excitement to induce Dr. Southey to grace it with a serious refutation! Fie upon it! And yet it honours "Honest John" quite as remarkably as it defames him; for who ever before imagined "the glorious dreamer," "the tinker of Elstow," to possess the scholarly powers of a *translator*?

The work which most nearly resembles the Pilgrim's Progress is Bishop Patrick's "Parable of the Pilgrim." This really describes an allegorical Christian pilgrimage; and if it had been seen by Bunyan, it was abundantly capable of suggesting some of his prominent ideas. But it was not written till 1663—and not published till 1687; and therefore may just as well be charged with borrowing from Bunyan, as with lending to him. Besides, it is a lame, feeble, affected production compared with his, and partakes nothing of either his manner or his characteristic spirit. "Whoever has patience to wade through ten pages of Bishop Patrick's Parable," remarks Mr. Offor, "must be fully convinced that his lordship's limping and unwieldy pilgrim will never be able, with all his hobbling, to overtake or even to get within sight of John Bunyan by many a thousand miles. Patrick was a learned man, and his elaborate work requires the pains to read it which he took in its composition; while Bunyan's story flowed freely from his rich imagination, and the reader enjoys it with the same flowing pleasure." The following passage of Patrick may be compared by the curious with Bunyan's "Land of Beulah;" and is probably the one, in all his operose volume, which comes nearest to anything in the Pilgrim's Pro-

gress:—"He and his guide held on their way to that holy place where Jesus himself now resides. Several things they discoursed of, and many good things they did, as they went along; till at last having gained the top of a high hill, (which without some difficulty could not be climbed,) they met with a knot of more excellent persons, who recompensed for the tediousness of that company into which they had lately fallen. The spectacle which presented itself was no less wonderful than it was new. For there they beheld sundry pilgrims like themselves, who had placed their bodies, though in several postures, as if they never meant to stir from that place, unless it was to be carried up to heaven. Some of them were fallen upon their knees, and with their hands upon their breasts, their eyes elevated towards the skies, and a very smiling countenance, they seemed not so much to ask as to possess something which they dearly loved, and for which they rendered thanks to God. Others of them stood gazing upon their tiptoes; with their mouths open, and their eyes so fixed, as if their souls were gone half-way out of their bodies, to fetch in something which they hungered to receive. And others also stretched out their arms to such a length as if either they saw that thing coming to them; or else they thought them to be wings whereby they could fly to that which they looked so greedily upon. For this the Pilgrim observed, that every one directed his eyes the same way; as if they waited for the very same good to descend to their embraces. And therefore these two persons being not so much startled as ravished at this strange sight, thought it was best for them to do so too; and to try if they could make any discovery of that which attracted all these eyes and hearts unto it. And they had not done so very long, but by the advantage of this mountain, and the clearness of the air, and the steadiness of their eyes, and the quiet and silence wherein they were,—they had a very fair prospect of the heavenly Jerusalem. * * * It did not seem to be situate in a region like to any that he (the Pilgrim) had as yet beheld; but in one so clear and pure, that the sky was but a smoky vapour to compare with it. There was no cloud that durst be so bold as to come within sight of it; nor was there any darkness that could approach to sully its beauty. But as there was a perpetual serenity about it, so an everlasting day was one of the principal ornaments of it. The rays of the sun, he perceived, never hid themselves from it; if he judged aright, when by the glittering of the place he thought it all gilded with his beams. But sometimes he conceited that the city was all built of such precious stones, and that they supplied the place of the sun, by those streams of light which issued forth from every one of them. Nay, the very garments of the inhabitants (which he could discern a little) were so glistering, that they seemed able of themselves to create a continual day to those that wore them. He beheld also some winged people (for such are they that dwell there) come flying from one of the gates of the city very speedily towards him, who told

him, that they accompanied him in his journey though he did not see them; and that they had been at Jerusalem, to carry the news of his travel thither, and to relate the constancy and resolvedness of his mind in this purpose; and that they were sent back again, not only to wait on him, but to let him know that the Lord of the place did wait very passionately for his arrival, and would be exceedingly glad in safety to receive him. Into what an ecstasy he was cast upon this relation, especially when he heard a little whispering noise (for it was no more) of the music and the melodious airs which those choristers of heaven make; it is altogether needless to tell you. His soul was almost allured out of his body by this sight; and was held in by so very small a thread, that two or three sharp thoughts more of that happy place would have cut in two that tender tie. He thought verily that this was Pisgah, and that he was gone up to die there."

The most noticeable of the other works which have been alleged—falsely or ridiculously—as sources of Bunyan's ideas in his *Pilgrim's Progress*, are "The Pylgremage of the Sowle," a small folio published in 1483,—"*The Booke of the Pylgrymage of Man*," an exceedingly rare quarto of 26 leaves, published at some remote date,—Caucice's "*Libro del Peregrino*," published at Venice in the early part of the 16th century,—Gawin Douglas's "*Palace of Honour*," a poem addressed to King James IV. of Scotland,—Spencer's "*Fairy Queen*," a long allegorical poem, well known to students of the old belles-lettres, but world-wide in character from anything which was likely to attract the attention of John Bunyan,—a brief passage amounting to only one sentence, and conveying only a hint, and to which Bunyan had no access, in the works of Lucian,—and a poem of six stanzas, called "*The Pilgrimage*," in George Herbert's volume entitled "*The Temple*."

THE
PILGRIM'S PROGRESS.

THE
AUTHOR'S APOLOGY FOR HIS BOOK.

WHEN at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode: nay, I had undertook
To make another; which when almost done,
Before I was aware, I this begun.

And thus it was: I, writing of the way
And race of saints in this our gospel-day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what; nor did I undertake
Thereby to please my neighbour; no, not I;
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself, in doing this,
From worsè thoughts, which make me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.

For having now my method by the end,
Still as I pull'd, it came; and so I penn'd
It down; until at last it came to be,
For length and breadth, the bigness which you see.

Well, when I had thus put my ends together,
I show'd them others, that I might see whether
They would condemn them, or them justify;
And some said, Let them live; some, Let them die;
Some said, John, print it; others said, Not so:
Some said, It might do good; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, since you are thus divided,
I print it will, and so the case decided.

For, thought I, some I see would have it done,
Though others in that channel do not run;
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it thus to gratify,
I did not know but hinder them I might
Of that which would to them be great delight;
For those which were not for its coming forth,
I said to them, *Offend you I am loath*;
Yet, since your brethren pleased with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone;
Yea, that I might them better moderate,
I did too with them thus expostulate:

May I not write in such a style as this?
In such a method too, and yet not miss
My end, thy good? Why may it not be done?
Dark clouds bring water, when the bright bring none.
Yea, dark or bright, if they their silver drops
Cause to descend, the earth, by yielding crops,
Gives praise to both, and carpeth not at either,
But treasures up the fruit they yield together:
Yea, so commixes both, that in their fruit
None can distinguish this from that; they suit
Her well when hungry; but, if she be full,
She spews out both, and makes their blessing null.

You see the way the fisherman doth take
To catch the fish; what engines doth he make?
Behold! how he engageth all his wits;
Also his snares, lines, angles, hooks, and nets:
Yet fish there be, that neither hook nor line,
Nor snare, nor net, nor engine, can make thine:
They must be grop'd for, and be tickled too,
Or they will not be catch'd, whate'er you do

How does the fowler seek to catch his game?
By divers means, all which one cannot name:
His guns, his nets, his lime-twigs, light, and bell:
He creeps, he goes, he stands; yea, who can tell
Of all his postures? Yet there's none of these
Will make him master of what fowls he please.
Yea, he must pipe and whistle to catch this,
Yet if he does so, that bird he will miss.

If that a pearl may in a toad's head dwell,
And may be found too in an oyster shell:
If things that promise nothing do contain
What better is than gold, who will disdain,
That have an inkling of it, there to look,
That they may find it! Now, my little book
(Though void of all these paintings, that may make
It with this or the other man to take)
Is not without those things that do excel
What do in brave but empty notions dwell.

*Well, yet I am not fully satisfy'd,
That this your book will stand, when soundly try'd.*

Why, what's the matter? *It is dark!* what though?
But it is feigned. What of that I trow?
Some men, by feigned words, as dark as mine,
Make truth to spangle, and its rays to shine!
But they want solidness. Speak, man, thy mind!
They drown the weak; metaphors make us blind.

Solidity, indeed, becomes the pen
Of him that writeth things divine to men:
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden time held forth
By shadows, types, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault

The Highest Wisdom: No; he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness, that I am rude:
All things solid in show, not solid be;
All things in parable despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.

My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth; yea, whoso considers
Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

Am I afraid to say that holy writ,
Which for its style and phrase puts down all wit,
Is every where so full of all these things,
(Dark figures, allegories,) yet there springs,
From that same book, that lustre, and those rays
Of light, that turn our darkest nights to day.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any: yea, and let him know,
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten,
That they will take my meaning in these lines
Far better than his lies in silver shrines.
Come, Truth, although in swaddling-clouts I find,
Informs the judgment, rectifies the mind;
Pleases the understanding, makes the will
Submit; the memory too it doth fill
With what doth our imagination please;
Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
And old wives' fables he is to refuse;
But yet grave Paul him nowhere did forbid
The use of parables, in which lay hid

That gold, those pearls, and precious stones, that were
Worth digging for, and that with greatest care.

Let me add one word more: O man of God!
Art thou offended? Dost thou wish I had
Put forth my matter in another dress?
Or that I had in things been more express?
To those that are my betters, as is fit,
Three things let me propound, then I submit:

1. I find not that I am deny'd the use
Of this my method, so I no abuse
Put on the words, things, readers, or be rude
In handling figure or similitude
In application; but all that I may
Seek the advance of truth, this or that way.
Denied, did I say; Nay, I have leave,
(Examples too, and that from them that have
God better pleased, by their words or ways,
Than any man that breatheth now-a-days)
Thus to express my mind, thus to declare
Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: indeed, if they abuse
Truth, cursed be they, and the craft they use
To that intent; but yet let truth be free
To make her sallies upon thee and me,
Which way it pleases God; for who knows how,
Better than he that taught us first to plough,
To guide our minds and pens for his design?
And he makes base things usher in divine.

3. I find that holy writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another:
Use it I may then, and yet nothing smother
Truth's golden beams: nay, by this method may
Make it cast forth its rays as light as day.

And, now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both me and it into that hand
That pulls the strong down, and makes weak ones stand.

This book, it chalketh out before thine eyes
The man that seeks the everlasting prize;

It shows you whence he comes, whither he goes;
What he leaves undone; also what he does:
It also shows you how he runs and runs,
Till he unto the Gate of Glory comes.

It shows too who set out for life amain,
As if the lasting crown they would obtain
Here also you may see the reason why
They lose their labour, and like fools to die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its direction understand;
Yea, it will make the slothful active be;
The blind also delightful things to see.

Art thou for something rare and profitable?
Or wouldst thou see a truth within a fable?
Art thou forgetful? Wouldst thou remember
From the New-year's day to the last of December?
Then read my fancies; they will stick like burs,
And may be to the helpless comforters.

This book is writ in such a dialect
As may the minds of listless men affect:
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldst thou divert thyself from melancholy?
Wouldst thou be pleasant, yet be far from folly?
Wouldst thou read riddles and their explanation?
Or else be drowned in thy contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' the clouds, and hear him speak to thee?
Wouldst thou be in a dream, and yet not sleep?
Or wouldst thou in a moment laugh and weep?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm?
Wouldst thou read thyself, and read thou know'st not what
And yet know whether thou art blest or not,
By reading the same lines? O then come hither!
And lay my book, thy head, and heart together.

JOHN BUNYAN.

THE PILGRIM'S PROGRESS.



AS I walked through the wilderness of this world, I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream.¹ I dreamed, and behold I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. (Isa. lxiv. 6. Luke xiv. 33. Psalm xxxviii. 4. Hab. ii. 2.) I looked, and saw him open the book, and read therein, and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?" (Acts ii. 37.)

In this plight, therefore, he went home, and refrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased; wherefore, at length, he brake his mind to his wife and children, and thus he began to talk to them:

"O! my dear wife (said he) and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me: Moreover, I am for certain informed, that this our city² will be burnt with fire from heaven; in which fearful overthrow both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape may be found, whereby we may be delivered."

¹ Mr. Bunyan was confined about twelve years in Bedford jail, for exercising his ministry contrary to the statutes then in force. This was the 'den in which he slept and dreamed;' here he penned this instructive allegory, and many other useful works, which evince that he was neither soured nor disheartened by persecution.

² The city of Destruction (as it is afterwards called) signifies this present evil world.

At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did; he told them, Worse and worse. He also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him: Sometimes they would deride, sometimes they would chide, and sometimes they would quite neglect him; wherefore he began to retire himself to his chamber to pray for and pity them, and also to condole his own misery: he would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in his book, and greatly distressed in his mind; and, as he read, he burst out as he had done before, crying, "What shall I do to be saved?" (Acts xvi. 30, 31.)

I saw also, that he looked this way and that way, as if he would run; yet he stood still, because (as I perceived) he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and asked, Wherefore dost thou cry?

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second. (Heb. ix. 27. Job xvi. 21, 22. Ezek. xxii. 14.)

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. (Isa. xxx. 33.) And, Sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he



David Scott.

Christian's Distress upon reading "The Book".



Evangelist shows Christian the Way.

gave him a parchment-roll, and there was written within, "Fly from the wrath to come!" (Matt. iii. 7.)

The man therefore read it, and, looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? (Matt. vii. 13, 14.) The man said, No. Then said the other, Do you see yonder shining light? (Psalm cxix. 105. 2 Pet. i. 19.) He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do.

So I saw in my dream, that the man began to run; now, he had not run far from his own door, when his wife and children, perceiving it, began to cry after him to return; but the man put his fingers in his ears (Luke xiv. 26.), and ran on, crying, Life, life, eternal life! So he looked not behind him, but fled towards the middle of the plain.¹ (Gen. xix. 17.)

The neighbours also came out to see him run, and as he ran, some mocked, others threatened, and some cried after him to return; and, among those that did so, there were two that resolved to fetch him back by force; the name of the one was Obstinate, and the name of the other Pliable. Now, by this time, the man was got a good distance from them; but, however, they were resolved to pursue him, which they did, and in a little time they overtook him. Then said the man, Neighbours, wherefore are ye come? They said, To persuade you to go back with us: but he said, That can by no means be. You dwell, said he, in the city of Destruction (the place also where I was born): I see it to be so; and, dying there, sooner or later, you will sink lower than the grave into a place that burns with fire and brimstone. Be content, good neighbours, and go along with me.

What! said Obstinate, and leave our friends and our comforts behind us?

¹ The following lines are here subjoined to a very rude engraving:

"Christian no sooner leaves the world, but meets
Evangelist, who lovingly him greets
With tidings of another; and doth show
Him how to mount to that from this below."

Yes, said Christian (for that was his name), because that *all* which you forsake is not to be compared with a *little* of that that I am seeking to enjoy (2 Cor. iv. 18.): and if you will go along with me, and hold it, you shall fare as I myself; for there, where I go, is enough and to spare. (Luke xv. 17.) Come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an inheritance incorruptible, undefiled, and that fadeth not away (1 Pet. i. 4. Heb. xi. 16.); and it is laid up in heaven, and safe there, to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Tush! said Obstinate, away with your book: will you go back with us or no?

No, not I, said the other, because I have laid my hand to the plough. (Luke ix. 62.)

Obst. Come then, neighbour Pliable, let us turn again, and go home without him. There is a company of these crazed-headed coxcombs that, when they take a fancy by the end, are wiser in their own eyes than seven men that can render a reason.

Then said Pliable, Don't revile: if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still? Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Nay, but do thou come with thy neighbour, Pliable; there are such things to be had which I spoke of, and many more glorious besides. If you believe not me, read here in this book: and for the truth of what is expressed therein, behold, all is confirmed by the blood of him that made it. (Heb. ix. 17—21.)

Well, neighbour Obstinate (saith Pliable), I begin to come to a point: I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

Chr. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.



Obstinate tries to persuade Christian and Pliable to return.

Pli. Come then, good neighbour, let us be going. Then they went both together.

And I will go back to my place, said Obstinate; I will be no companion of such misled fantastical fellow.¹

Now I saw in my dream, that, when Obstinate was gone back, Christian and Pliable went talking over the plain: and thus they began their discourse.

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to go along with me: had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now farther, what the things are, and how to be enjoyed, whither we are going?

Chr. I can better conceive of them with my mind, than speak of them with my tongue; but yet, since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true?

Chr. Yes, verily; for it was made by him that cannot lie. (Tit. i. 2.)

Pli. Well said; what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever. (Isaiah xlv. 17. John x. 27—29.)

Pli. Well said; and what else?

Chr. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven. (2 Tim. iv. 8. Rev. iii. 4. Matt. xiii. 43.)

Pli. This is very pleasant; and what else?

Chr. There shall be no more crying nor sorrow: for he that is owner of the place will wipe all tears from our eyes. (Isa. xxv. 8. Rev. vii. 16, 17. and xxi. 4.)

¹ This dialogue admirably illustrates the characters of the speakers. Christian (for so he is henceforth called) is firm, decided, bold, and sanguine: Obstinate is profane, scornful, self-sufficient, and disposed to condemn even the word of God, when it interferes with his worldly interests:—Pliable is yielding, and easily induced to engage in things of which he understands neither the nature nor the consequences.

Pli. And what company shall we have there?

Chr. There we shall be with Seraphims and Cherubims, creatures that will dazzle your eyes to look on them. (Isa. vi. 2. 1 Thes. iv. 17.) There also you shall meet with thousands and ten thousands that have gone before us to that place: none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the Elders with their golden crowns; there we shall see the holy Virgins with their golden harps; there we shall see men that, by the world, were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place; all well, and clothed with immortality as with a garment. (Rev. iv. 4. and xiv. 1—5. John xii. 25. 2 Cor. v. 2, 3, 5.)

Pli. The hearing of this is enough to ravish one's heart; but are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the governor of the country, hath recorded *that* in this book; the substance of which is, if we be truly willing to have it, he will bestow it upon us freely. (Isa. lv. 1—3. John vi. 37. and vii. 37. Rev. xxi. 6. and xxii. 17.)

Pli. Well, my good companion, glad am I to hear of these things. Come on, let us mend our pace!

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.¹

Now I saw in my dream, that, just as they had ended this talk, they drew nigh to a very miry Slough that was in the midst of the plain: and they, being heedless, did both fall suddenly into the bog; the name of the slough was Despond.² Here, therefore, they wal-

¹ The conversation between Christian and Pliable marks the difference in their characters, as well as the measure of the new convert's attainments.—The want of a due apprehension of eternal things is evidently the primary defect of all who oppose or neglect religion; but more maturity of judgment and experience are requisite to discover, that many professors are equally strangers to a realizing view "of the powers and terrors of what is yet unseen." The men represented by Pliable inquire eagerly about the *good things* to be enjoyed; but not in any due proportion about the way of salvation, the difficulties to be encountered, or the danger of coming short; and being zealous, sanguine, and unsuspecting, are led to enlarge on the descriptions of heavenly felicity given in Scripture, and annexing carnal ideas to them, are greatly delighted.

² The slough of Despond represents those discouraging fears which often harass new converts.



Help raises Christian out of the Slough of Despond.

lowed for a time, being grievously bedaubed with the dirt; and Christian, because of the burden that was on his back, began to sink in the mire.¹

Then said Pliable, Ah, neighbour Christian, where are you now?

Truly, said Christian, I do not know.

At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again with my life, you shall possess the brave country alone for me! And with that he gave a desperate struggle or two, and got out of the mire on that side of the slough which was next to his own house; so away he went, and Christian saw him no more.²

Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was farthest from his own house, and next to the wicket-gate; the which he did, but could not get out because of the burden that was upon his back. But I beheld, in my dream, that a man came to him, whose name was Help, and asked him, What he did there?

Sir, said Christian, I was bid to go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and as I was going thither I fell in here.

Help. But why did not you look for the steps?³

Chr. Fear followed me so hard, that I fled the next way, and fell in.⁴

Then said he, Give me thine hand! So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way. (Psalm xl. 2.)

Then I stepped to him that plucked him out, and said, Sir,

¹ The *mire* of the slough represents that idea which desponding persons entertain of themselves and their situation as altogether vile and loathsome. Though Pliable fell into the slough, Christian "by reason of his burden" sunk the deepest.

² Superficial professors like Pliable, expecting the promised happiness without trouble or suffering, are often angry at those who were the means of leading them to think of religion.

³ Our author, in a marginal note, explains the *steps* to mean, "the promises of forgiveness and acceptance to life by faith in Christ."

⁴ Christian dreaded the doom of his city more than the slough, and in his trepidation forgot to look for the steps (promises).

wherefore, since over this place is the way from the city of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run; and therefore it is called the Slough of Despond; for still as the sinner is awakened about his lost condition, there arise in his soul many fears and doubts, and discouraging apprehensions, which all of them get together, and settle in this place; and this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad (Isaiah xxxv. 3, 4.): his labourers also have, by the direction of his Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions, of wholesome instructions, that have at all seasons been brought from all places of the King's dominions (and they that can tell, say they are the best materials to make good ground of the place,) if so be it might have been mended; but it is the Slough of Despond still, and so will be, when they have done what they can.

True, there are, by the direction of the Lawgiver, certain good and substantial steps placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather,¹ these steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside; and then they are bemired to purpose, notwithstanding the steps be there: but the ground is good, when they are once got in at the gate. (1 Sam. xii. 23.)

Now, I saw in my dream, that, by this time, Pliable was got home to his house: So his neighbours came to visit him; and some of them

¹ It was evidently our author's opinion that the path from destruction to life lies by this slough; and that none are indeed in the narrow way, who have neither struggled through it, nor gone over it, by means of the steps.—The '*change of weather*' seems to denote those seasons, when peculiar temptations, exciting sinful passions, perplex the minds of new converts; and so, losing sight of the promises, they sink into despondency during humiliating experiences.

called him *wise man* for coming back, and some called him *fool* for hazarding himself with Christian; others again did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base as to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence; and then they all turned their tales and began to deride poor Christian behind his back. And thus much concerning Pliable.¹

Now as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr. Worldly Wiseman; he dwelt in the town of Carnal Policy, a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him, for Christian's setting forth from the city of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town-talk in some other places; Mr. Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian.²

Wor. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, Sir, I am going to yonder wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

Wor. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none. (1 Cor. vii. 29.)

¹ Those that cast off their profession are unable, for a time, to resume their wonted confidence among their former companions.

² Worldly Wiseman is a person of consequence, a reputable and successful man; prudent, sagacious, and acquainted with mankind; moral and religious in his way, and qualified to give the very best counsel to those who wish to serve both God and mammon; but decided in his judgment against all kinds and degrees of religion which interfere with a man's worldly interest, disquiet his mind, or spoil his relish for outward enjoyments. Such men attend to the reports that are circulated about the conversion of their neighbours, and often watch their opportunity of entering into discourse with them.

Wor. Wilt thou hearken to me, if I give thee counsel?

Chr. If it be good, I will; for I stand in need of good counsel.

Wor. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessings which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

Wor. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

Wor. Beshrew him for his counsel! there is not a more dangerous and troublesome way in the world than is that into which he hath directed thee; and that thou shalt find, if thou wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou; thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, swords, lions, dragons, darkness, and, in a word, death, and what not: These things are certainly true, having been confirmed by many testimonies. And should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, Sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

Wor. How camest thou by the burden at first?

Chr. By reading this book in my hand.

Wor. I thought so; and it is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men, (as thine I perceive have done thee,) but they run them upon desperate ventures, to obtain they know not what.

Chr. I know what I would obtain; it is ease for my heavy burden.

Wor. But why wilt thou seek for ease this way, seeing so many dangers attend it, especially since, (hadst thou but patience to hear me,) I could direct thee to the obtaining of what thou desirest, without the dangers that thou, in this way, wilt run thyself into; yea, and the remedy is at hand: Besides, I will add, that instead of these dangers, thou shalt meet with much safety, friendship, and content.¹

Chr. Sir, I pray open this secret to me.

Wor. Why, in yonder village, (the village is named Morality,)² there dwells a gentleman, whose name is Legality,³ a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine is from their shoulders; yea, to my knowledge, he hath done a great deal of good this way: Aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go and be helped presently. His house is not quite a mile from this place: and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility,⁴ that can do it, (to speak on,) as well as the old gentleman himself. There, I say, thou mayest be eased of thy burden; and if thou art not minded to go back to thy former habitation, as indeed I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at a reasonable rate; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

Now was Christian somewhat at a stand; but presently he concluded, if this be true which this gentleman hath said, my wisest course is to take his advice; and with that he thus farther spake.

¹ There is great beauty in this dialogue, arising from the exact regard to character preserved throughout. Indeed this forms one of our author's peculiar excellencies; as it is a very difficult attainment, and always manifests a superiority of genius.

² The village, MORALITY, represents that large company who abstain from scandalous vices, and practise reputable duties, without any genuine fear or love of God, or regard to his authority or glory.

³ So called from his teaching men to *depend* on a defective obedience to a small part of the law, falsely explained, according to the method of the scribes and Pharisees.

⁴ CIVILITY represents those who persuade themselves that a decent and obliging behaviour will secure men from all future punishment, and insure an inheritance in heaven.

Chr. Sir, which is my way to this honest man's house?

Wor. Do you see yonder high hill?¹

Chr. Yes, very well.

Wor. By that hill you must go; and the first house you come at is his. So Christian turned out of his way to go to Mr. Legality's house for help; but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head: wherefore there he stood still, and wotted not what to do. Also his burden now seemed heavier to him than while he was on his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burnt (Exod. xix. 16—18. Heb. xii. 21.); here, therefore, he did sweat and quake for fear.² And now he began to be sorry that he had taken Mr. Worldly Wiseman's counsel; and with that he saw Evangelist coming to meet him; at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer, and, coming up to him, he looked upon him with a severe and dreadful countenance; and thus began to reason with Christian.

What dost thou here, Christian? said he: at which words, Christian knew not what to answer. Wherefore at present he stood speechless before him. Then said Evangelist farther, Art not thou the man that I found crying without the walls of the city of Destruction?

Chr. Yes, dear Sir, I am the man.

Evan. Did not I direct thee the way to the little wicket-gate?

Yes, dear Sir, said Christian.

Evan. How is it, then, that thou art so quickly turned aside; for thou art now out of the way?

Chr. I met with a gentleman so soon as I had got over the Slough

¹ The way to establish a legal righteousness—which is to take counsel of Mr. Legality—being by the observance of the moral law, is represented as passing by a high hill, or by the hill of Sinai, from whence that law was delivered.

² They who are not humbled in true repentance, perceiving little danger, pass by the hill of Sinai, or attempt to place their trust in the observance of the law; but the true penitent finds every attempt to “establish his own righteousness” entirely abortive; the more he compares his conduct and character with the divine law, the greater is his alarm; and he trembles lest its curses should fall upon him, with vengeance more tremendous than the most awful thunder.

of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: But when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why he asked me whither I was going? and I told him.

Evan. And what said he then?

Chr. He asked me if I had a family? and I told him: but, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden; and I told him, it was ease that I sought, and, said I, I am therefore going to yonder gate to receive farther direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, Sir, that you set me in: which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens: so I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped for fear, as I said, of danger; but I now know not what to do.

Then said Evangelist, Stand still a little, that I may show thee the words of God. So he stood trembling. Then said Evangelist, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." (Heb. xii. 25.) He said, moreover, "Now, the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." (Heb. x. 38.) He also did thus apply them, Thou art the man that art running into misery; thou hast begun to reject the counsel of the most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, Woe is me, for I am undone! At the sight of which Evangelist caught him by

the right hand, saying, "All manner of sin and blasphemies shall be forgiven unto men." (Matt. xii. 31.) "Be not faithless, but believing." (John xx. 27.) Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.¹

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now show thee who it was that deluded thee, and who it was also to whom he sent thee. That man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoureth only of the doctrine of this world, (therefore he always goes to the town of Morality to church),² and partly because he loveth that doctrine best, for it saveth him best from the Cross; and because he is of this carnal temper, therefore he seeketh to pervert my ways, though right. Now, there are three things in this man's counsel that thou must utterly abhor:

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First, Thou must abhor his turning thee out of the way, yea, and thine own consenting thereto; because this is to reject the counsel of God, for the sake of the counsel of a Worldly Wiseman. The Lord says, "Strive to enter in at the strait gate" (Luke xiii. 24.), the gate to which I send thee; "For strait is the gate that leadeth unto life, and few there be that find it." (Matt. vii. 14.) From this little Wicket-Gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the cross odious unto thee; for thou art to "prefer it before the treasures

¹ The following lines are here inserted, as before, in the old editions:—

"When Christians unto carnal men give ear,
Out of their way they go, and pay for't dear:
For Master Worldly Wiseman can but show
A saint the way to bondage and to woe."

² The persons here represented, in great measure support their confidence and reputation for religion by attending on those preachers, who substitute a proud scanty morality in the place of the gospel.

of Egypt." (Heb. xi. 25, 26.) Besides, the King of Glory hath told thee, that "he that will save his life shall lose it." (Mark viii. 38. John xii. 25. Matt. x. 39.) And he that comes after him, "and hates not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke xiv. 26.) I say, therefore, for man to labour to persuade thee, that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life, this doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality (Gal. iv. 21—27.), is the son of that Bond-Woman, which now is, and is in bondage with her children, and is in a mystery this Mount Sinai, which thou hast feared will fall on thy head.¹ Now, if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is like to be: ye cannot "be justified by the works of the law;" for by the deeds of the law no man living can be rid of his burden: therefore Mr. Worldly Wiseman is an alien, and Mr. Legality is a cheat: and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me, there is nothing in all this noise that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, which made the hair of his flesh stand up. The words were thus pronounced: "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them." (Gal. iii. 10.)

Now Christian looked for nothing but death, and began to cry

¹ See note 2, p. 12.

out lamentably, even cursing the time in which he met with Mr. Worldly Wiseman, still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh, should have the prevalency with him so far as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follows:

Chr. Sir, what think you? is there any hope? May I now go back, and go up to the Wicket-Gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel: But may my sin be forgiven?

Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils: Thou hast forsaken the way that is good, to tread in forbidden paths; yet will the Man at the Gate receive thee, for he has good-will for men; only, said he, take heed that thou turn not aside again, "lest thou perish from the way, when his wrath is kindled but a little." (Psalm ii. 12.) Then did Christian address himself to go back: and Evangelist, after he had kissed him, gave him one smile, and bid him God speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground; and could by no means think himself safe, till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel. So, in process of time, Christian got up to the Gate. Now over the Gate there was written, "Knock, and it shall be opened unto you."¹ (Matt. vii. 8.) He knocked, therefore, more than once or twice, saying,

May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high.

¹ This *Gate* represents Christ himself, as received by the penitent sinner for all the purposes of salvation.

The following lines are here inserted under an engraving,—

"He that would enter in, must first without
Stand knocking at the gate, nor need he doubt
That is a knocker, but to enter in;
For God can love him, and forgive his sin."

At last there came a grave person to the Gate, named Good-will,¹ who asked, Who was there? and whence he came? and what he would have?

Chr. Here is a poor burdened sinner; I come from the city of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come: I would therefore, Sir, since I am informed that by this Gate is the way thither, know if you are willing to let me in.

I am willing with all my heart, said he: and with that he opened the gate.

So, when Christian was stepping in, the other gave him a pull: Then said Christian, What means that? The other told him, a little distance from this Gate there is erected a strong Castle, of which Beelzebub is the captain: from thence both he and them that are with him shoot arrows at those that come up to this Gate, if haply they may die before they can enter in.²

Then said Christian, I rejoice and tremble. So, when he was got in, the Man at the Gate asked him, Who directed him thither?

Chr. Evangelist bid me come hither and knock (as I did): and he said that you, Sir, would tell me what I must do.

Good. An open Door is set before thee, and no man can shut it.

Chr. Now I begin to reap the benefit of my hazards.

Good. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good. Did any of them know of your coming?

Chr. Yes, my wife and children saw me at the first, and called after me to turn again: also some of my neighbours stood crying and calling after me to return; but I put my fingers in my ears, and so came on my way.

Good. But did none of them follow you to persuade you to go back?

¹ Good-will seems to be an allegorical person, the emblem of the compassionate love of God to sinners through Jesus Christ. Luke ii. 14.

² As sinners become more assiduous in the means of grace, Satan, who is represented here by Beelzebub, will be more vehement in his endeavours to discourage them; and disturb them by various suggestions to which they were wholly strangers while satisfied with a form of godliness.

Chr. Yes; both Obstinate and Pliable. But when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good. But why did he not come through?

Chr. We indeed came both together until we came to the Slough of Despond, into the which we also suddenly fell; and then was my neighbour Pliable discouraged, and would not adventure farther. Wherefore, getting out again, on the side next to his own house, he told me I should possess the brave country alone for him; so he went his way, and I came mine; he after Obstinate, and I to this Gate.

Then said Good-will, Alas! poor man: is the celestial glory of so little esteem with him, that he counted it not worth running the hazard of a few difficulties to obtain it?

Truly, said Christian, I have said the truth of Pliable; and if I should also say the truth of myself, it will appear there is no betterment¹ 'twixt him and myself. 'Tis true, he went back to his own house; but I also turned aside to go into the Way of Death, being persuaded thereto by the carnal argument of one Mr. Worldly Wiseman.

Good. Oh, did he light upon you? What, he would have had you seek for ease at the hands of Mr. Legality? they are both of them a very cheat. But did you take his counsel?

Chr. Yes, as far as I durst: I went to find out Mr. Legality, until I thought that the Mountain that stands by his house would have fallen upon my head; wherefore there I was forced to stop.

Good. That Mountain has been the death of many, and will be the death of many more; 'tis well you escaped being by it dashed in pieces.

Chr. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps; but 'twas God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain, than thus to

¹ Our author here puts a very emphatical word into Christian's mouth, "there is no *betterment* 'twixt him and myself," which late editors have changed for *difference*. This is by no means an improvement, though the word may be more classical: for grace had made an immense *difference* between Christian and Pliable; but the former thought his conduct equally criminal, and therefore in respect of deservings there was no *betterment* betwixt them.

stand talking with my Lord: but oh! what a favour is this to me, that yet I am admitted entrance here!

Good. We make no objections against any; notwithstanding all that they have done before they come hither, they "in no wise are cast out" (John vi. 37.); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee, dost thou see this narrow way?¹ THAT is the way thou must go: It was cast up by the Patriarchs, Prophets, Christ, and his Apostles; and it is as straight as a rule can make it: this is the Way thou must go.

But, said Christian, are there no turnings nor windings, by which a stranger may lose his way?

Good. Yes, there are many ways butt down upon this; and they are crooked and wide: but thus thou mayest distinguish the right from the wrong: the right only being straight and narrow.² (Matt. vii. 14.)

Then I saw, in my dream, that Christian asked him further, if he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.³

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him that, by that he was gone some distance from the Gate, he would come at the house of the

¹ Christian, when admitted at the *strait* gate, is directed in the *narrow* way. In the *broad* road every man may choose a path suited to his inclinations. But Christians must follow one another in the *narrow* way on the same track, facing enemies, and bearing hardships, without attempting to evade them; nor is any indulgence given to different tastes, habits, or propensities.

² Good-will's answer, that many ways *butted* down on it, or opened into it in various directions, shows, that the careless and self-willed are extremely liable to be deceived. But all these ways are *crooked* and *wide*; they turn aside from the direct line of living faith and holy obedience which lies *straight* forward.

³ A general reliance on the mercy of God by faith in Christ, accompanied with a consciousness of sincerity in seeking his salvation, gives some encouragement to the convinced sinner's hope; and transient lively joys are often vouchsafed to unestablished believers; but more distinct views of the glory of the gospel are necessary to abiding peace.

Interpreter, at whose door he should knock, and he should show him excellent things. Then Christian took his leave of his friend, and he again bid him God speed.

Then he went on till he came at the house of the Interpreter, where he knocked over and over; at last one came to the door, and asked, Who was there? ¹

Chr. Sir, here is a traveller, who was bid by an acquaintance of the good Man of this House, to call here for my profit; I would therefore speak with the Master of the house. So he called for the Master of the house, who, after a little time, came to Christian, and asked him, What he would have?

Sir, said Christian, I am a man that am come from the city of Destruction, and am going to Mount Zion; and I was told by the Man that stands at the Gate, at the head of this way, that if I called here, you would show me excellent things, such as would be helpful to me on my journey.

Then said the Interpreter, Come in; I will show thee that which will be profitable to thee. So he commanded his Man to light the Candle, and bid Christian follow him; so he had him into a private room, and bid his Man open a door; the which when he had done, Christian saw the picture of a very grave person hang up against the wall; and this was the fashion of it; it had eyes lifted up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back; it stood as if it pleaded with Men, and a Crown of gold did hang over its head.

Then said Christian, What meaneth this?

Int. The Man whose picture this is, is one of a thousand: he can beget children, travail in birth with children, and nurse them himself when they are born. (1 Cor. iv. 15. Gal. iv. 19.) And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips, it is to show thee, that his work is to know and unfold dark things to sinners; even as

¹ We constantly meet with fresh proofs of our author's exact acquaintance with the Scripture, his sound judgment, deep experience, and extensive observation. With great propriety he places the house of the Interpreter beyond the Strait Gate: for the knowledge of divine things, which precedes conversion to God by faith in Christ, is very scanty, compared with the diligent Christian's subsequent attainments.

also thou seest him stand as if he pleaded with men. And whereas thou seest the World as cast behind him, and that a Crown hangs over his head, that is to show thee, that, slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure, in the world that comes next, to have glory for his reward. Now, said the Interpreter, I have showed thee this picture first, because the Man whose picture this is, is the only man whom the Lord of the place, whither thou art going, hath authorized to be thy guide in all difficult places thou mayest meet with in the way: wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest, in thy journey, thou meet with some that pretend to lead thee right; but their way goes down to Death.¹

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept: the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither water, and sprinkle the room: the which when she had done, it was swept and cleansed with pleasure.

Then said Christian, What means this?

The Interpreter answered, This parlour is the heart of a man that was never sanctified by the sweet grace of the Gospel: the dust is his original sin, and inward corruptions, that have defiled the whole man. He that began to sweep at first is the Law: but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest, that as soon as the first began to sweep, the dust did so fly about, that the room could not by him be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and

¹ The first lesson here inculcated relates to the character of the true minister; for nothing can be more important to every one who inquires the way to heaven, than the capacity of distinguishing faithful pastors from hirelings and false teachers, who are Satan's principal agents in deceiving mankind, and in preventing the stability, consistency, and fruitfulness of believers. This portrait and its key need no explanation: and all who sustain, or mean to assume, the sacred office, should seriously examine it, clause by clause, with the Scriptures from which it is deduced.

forbid it; for it doth not give power to subdue. (Rom. vii. 6. 1 Cor. xv. 56. Rom. v. 20.)

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure, this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then I say, even as thou sawest the damsel lay the dust, by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit. (John xv. 3. Eph. v. 26. Acts xv. 9. Rom. xvi. 25, 26.)

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of next year, but he will have all now; but Patience is willing to wait.

Then I saw that one came to Passion, and brought him a bag of treasure, and poured it down at his feet; the which he took up, and rejoiced therein, and withal laughed Patience to scorn; but I beheld but awhile, and he had lavished all away, and had nothing left him but rags.

Then said Christian to the Interpreter, Expound this matter more fully to me.

So he said, These two lads are figures; Passion, of the men of this world, and Patience, of the men of that which is to come: for, as here thou seest, Passion will have all now, this year, that is to say, in this world; so are the men of this world; they must have all their good things now; they cannot stay till the next year, that is, until the next world, for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them, than are all the divine testimonies of the good of the World to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags, so will it be with all such men at the end of this world.

Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Int. Nay, you may add another, to wit, The glory of the next world will never wear out: but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first must needs have a time to spend it; but he that hath his portion last must have it lastingly: therefore it is said of Dives, "In thy life-time thou receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." (Luke xvi. 19—31.)

Chr. Then I perceive 'tis not best to covet things that are now, but to wait for things to come.

Int. You say truth: "For the things that are seen are temporal; but the things that are not seen are eternal." (2 Cor. iv. 18.) But though this be so, yet since things present, and our fleshly appetite, are such near neighbours one to another; and again, because things to come, and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second. (Rom. vii. 18.)

Then I saw in my dream, that the Interpreter took Christian by the hand, and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it to quench it; yet did the fire burn higher and hotter.

Then said Christain, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the Devil; but in that thou seest the fire, notwithstanding, burn higher and hotter, thou shalt also see the reason of that. So he had him about to the backside of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast, but secretly, into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the oil of his grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. And in that thou sawest that the Man stood behind the wall to maintain the fire, this is to teach thee, that it is hard for the tempted to see how this work of grace is maintained in the soul.¹ (2 Cor. xii. 9.)

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was built a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted; he saw also, upon the top thereof, certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him, and led him up toward the door of the palace; and behold, at the door, stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the names of them that should enter therein: he saw also, that in the door-way stood many men in armour to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze: at last, when every man started back for fear of the armed men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, Sir; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So, after he had received, and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,

Come in, come in:

Eternal glory thou shalt win. (Acts xiv. 22.)

¹ The doctrine of the true believer's final perseverance is here stated in so guarded a manner, as to preclude every abuse of it.

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and, after that, thou shalt go on thy way.¹ So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage.

Now, the man, to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? the man answered, I am what I was not once.

Chr. What wast thou once?

The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others. I was once, as I thought, fair for the celestial city, and had even joy at the thoughts that I should get thither. (Luke viii. 13.)

Chr. Well, but what art thou now?

Man. I am now a man of Despair, and am shut up in it, as in this iron cage. I cannot get out; O! *now* I cannot.

Chr. But how camest thou into this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I cannot repent.

Then said Christian to the Interpreter, But are there no hopes for such a man as this? Ask him, said the Interpreter.

Then said Christian, Is there no hope, but you must be kept in the iron cage of Despair?

Man. No, none at all.

Chr. Why? the Son of the Blessed is very pitiful.

¹ The time spent in acquiring knowledge and sound judgment is far from lost, though it may seem to retard a man's progress, or interfere with his more active services; and the next emblem is admirably suited to teach the convert watchfulness and caution.

Man. I have crucified him to myself afresh; I have despised his person; I have despised his righteousness; I have counted his blood an unholy thing; I have done despite to the Spirit of grace: therefore I shut myself out of all the promises; and there now remains to me nothing but threatenings, dreadful threatenings, faithful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary. (Heb. vi. 6. Luke xix. 14. Heb. x. 28, 29.)

Chr. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

Chr. But canst thou not now repent and turn?

Man. God hath denied me repentance. His word gives me no encouragement to believe; yea, himself hath shut me up in this iron cage, nor can all the men in the world let me out! O Eternity! Eternity! How shall I grapple with the misery that I must meet with in eternity!

Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?¹

Int. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed: and, as he put on his raiment, he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night as I was in my sleep, I dreamed, and behold the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that

¹ Christian's discourse with the man in the iron cage sufficiently explains the author's meaning; but it has been often observed, that the man's opinion of his own case does not prove that it was indeed desperate.

it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of a trumpet, and saw also a Man sitting upon a cloud, attended with the thousands of heaven: They were all in flaming fire; also the heavens were on a burning flame. I heard then a great voice, saying, "Arise, ye dead, and come to judgment!" and with that the rocks rent, the graves opened, and the dead that were therein came forth: some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains. Then I saw the Man that sat upon the cloud open the book, and bid the World draw near; yet there was, by reason of a fierce flame which issued out, and came before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar. I heard it also proclaimed to them that attended on the Man that sat on the cloud, "Gather together the tares, the chaff, and stubble, and cast them into the burning lake;" and with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke and coals of fire, with hideous noises. It was also said to the same persons, "Gather my wheat into the garner." And with that I saw many caught up, and carried away into the clouds; but I was left behind. I also sought to hide myself, but I could not; for the Man that sat upon the cloud still kept his eye upon me. My sins also came into my mind, and my conscience did accuse me on every side. Upon this I awakened from my sleep. (1 Cor. xv. 1 Thes. iv. Jude ver. 15. John v. 28. 2 Thes. i. 8. Rev. xx. 11—14. Isaiah xxvi. 21. Micah vii. 16, 17. Psalm v. 4, 5. Mal. iii. 2, 3. Dan. vii. 9, 10. Matt. iii. 12. and xiii. 30. Mal. v. 1. Luke iii. 17. 1 Thes. iv. 16, 17. Rom. ii. 14, 15.)

Chr. But what was it that made you so afraid of this sight?

Man. Why, I thought that the Day of Judgment was come, and that I was not ready for it: But this frightened me most, that the Angels gathered up several, and left me behind; also the Pit of Hell opened her mouth just where I stood. My conscience, too, afflicted me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes; and they put me in hope and fear.¹

Inter. Well, keep all things so in thy mind, that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, The Comforter be always with thee, good Christian, to guide thee in the way that leads to the City! So Christian went on his way, saying,

Here have I seen things rare and profitable,
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand:
Then let me think on them, and understand
Wherefore they show'd me were; and let me be
Thankful, O good Interpreter! to thee.

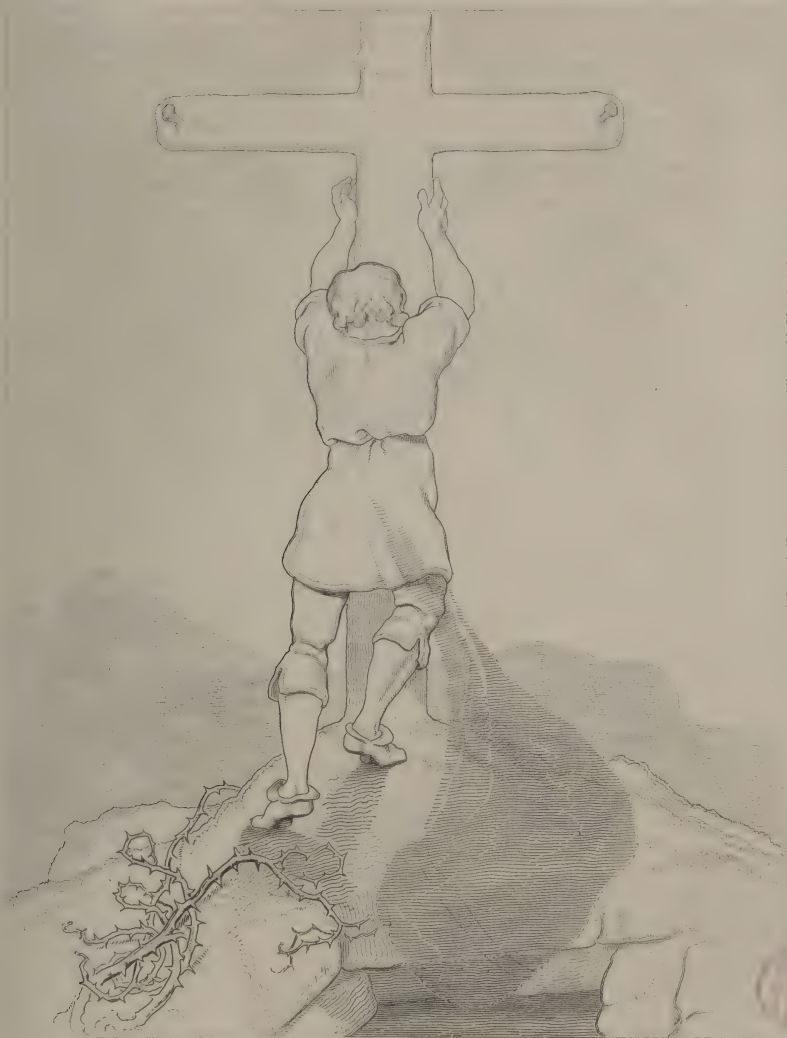
Now I saw in my dream that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called *Salvation*. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back. (Isaiah xxvi. 1.)

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below, in the bottom, a Sepulchre. So I saw in my dream, that just as Christian came up with the Cross, his Burden loosed from off his shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was Christian glad and lightsome, and said, with a merry heart, "He hath given me rest by his sorrow, and life by his death." Then he stood still awhile to look and wonder; for it was very surprising to him, that the sight of the Cross should thus ease him of his Burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now, as he stood looking and weeping, behold three Shining Ones² came to him, and saluted him with "*Peace be to thee:*" so the first said to him,

¹ Our safety consists in a due proportion of hope and fear: when devoid of hope, we resemble a ship without an anchor: when unrestrained by fear we are like the same vessel under full sail without ballast, 1 Pet. i. 13, 17.

² By the 'three shining ones,' the author alludes to the ministration of angels, as in some way subserving the comfort of the heirs of salvation.



Christian reaches the Cross.



Christian passes Simple, Sloth and Presumption.

"*Thy sins be forgiven thee:*" the second stripped him of his rags, and clothed him with change of raiment.¹ The third also "*set a mark on his forehead,*"² and gave him a Roll, with a seal upon it, which he bid him look on as he ran, and that he should give it in at the Celestial Gate; so they went their way.³ Then Christian gave three leaps for joy, and went on singing, (Zech. xii. 10. Mark ii. 5. Zech. iii. 4. Eph. i. 13.)

Thus far did I come loaden with my sin;
Nor could aught ease the grief that I was in,
Till I came hither! What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Bless'd Cross! bless'd Sepulchre! bless'd rather be
The Man that there was put to shame for me.⁴

I saw then, in my dream, that he went on thus, even until he came at a bottom, where he saw, a little out of the way, three men fast asleep, with fetters upon their heels. The name of the one was Simple, another Sloth, the third Presumption.⁵

Christian then seeing them lie in this case, went to them, if peradventure he might awake them; and cried, You are like them that sleep on the top of a mast; for the Dead Sea is under you, a gulph that hath no bottom: awake, therefore, and come away; *be willing also*, and I will help you off with your irons. He also told them, If he that goeth about like a roaring lion comes by, you will certainly become a prey to his teeth. With that they looked upon him, and began to answer him in this sort: Simple said, I see no danger; Sloth

¹ The nature of an allegory led him to this method of describing the happy change that takes place in the pilgrim's experience, when he obtains "peace and joy in believing."

² The 'mark in the forehead' evidently signifies the renewal of the soul to holiness.

³ The 'roll with the seal upon it' denotes such an assurance of acceptance, as appears most clear and satisfactory.

⁴ Here again we meet with an engraving, and the following lines,—

"Who's this? The Pilgrim. How! 'Tis very true:
Old things are past away; all's become new.
Strange! he's another man upon my word;
They be fine feathers that make a fine bird."

⁵ We were before informed, that other ways 'butted down upon' the straight way; and the connexion of the allegory required the introduction of various characters, besides that of the true believer.—The three allegorical persons next introduced are nearly related; they appear to be Pilgrims, but are a little out of the way, asleep, and fettered.

said, Yet a little more sleep! and Presumption said, Every vat must stand upon its own bottom. And so they laid down to sleep again, and Christian went on his way. (Prov. xxiii. 34. 1 Pet. v. 8.)

Yet he was troubled to think, that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was Formalist,¹ and the name of the other Hypocrisy.² So, as I said, they drew up unto him, who thus entered with them into discourse:

Chr. Gentlemen, whence come you, and whither go you?

Form. and Hyp. We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the Gate which standeth at the beginning of the way? Know ye not that it is written, "That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?" (John x. 1.)

They said, That to go to the Gate for entrance was, by all their countrymen, counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the City whither we are bound, thus to violate his revealed will?

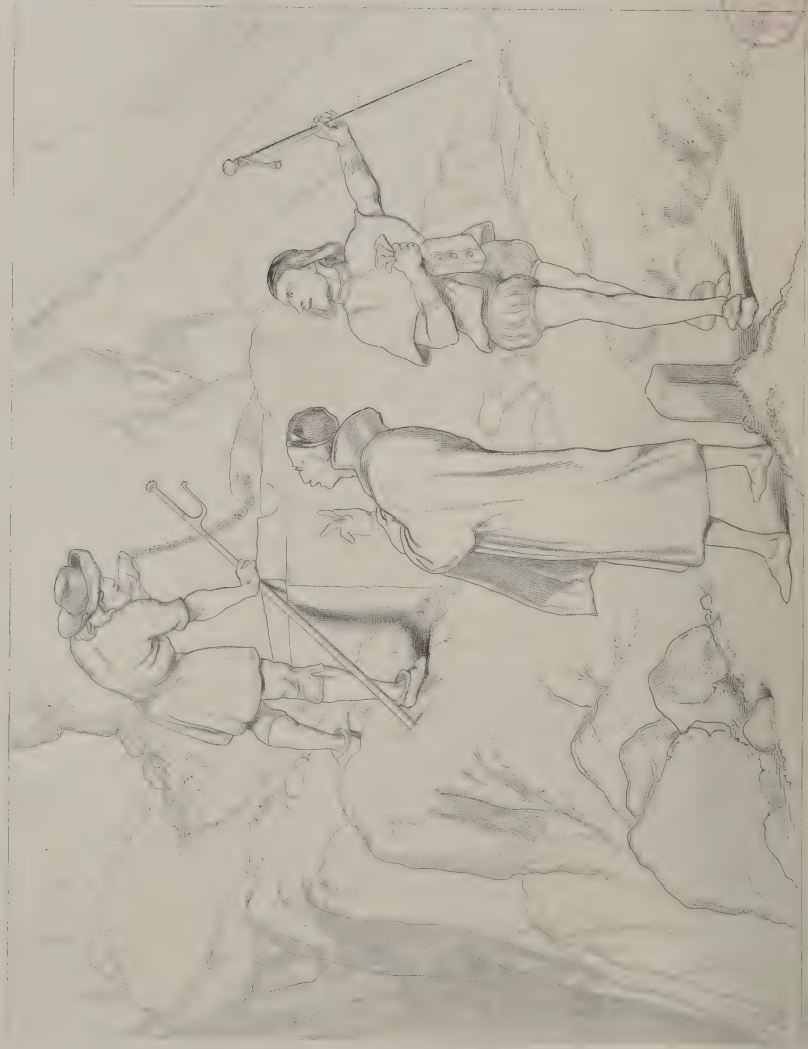
They told him, that, as for that, he needed not to trouble his head thereabout; for what they did they had custom for; and could produce, if need were, testimony that would witness it for more than a thousand years.

But, said Christian, will it stand a trial at law?

They told him, that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by

¹ Formalist represents such as by notions and external observances deceive themselves.

² Hypocrisy represents those who more grossly attempt to impose upon others. By a much 'shorter cut,' they become a part of the visible church, are satisfied with a form of godliness, and kept in countenance by the example of great numbers of professed Christians, in every age and place.



Christian parts company with Formalist and Hypocrite

an impartial judge; and besides, say they, if we get into the way, what matter which way we get in? If we are in, we are in. Thou art but in the way, who, as we perceive, came in at the Gate; and we also are in the way, that came tumbling over the wall. Wherein, now, is thy condition better than ours?

Chr. I walked by the Rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You came in by yourselves without his direction, and shall go out by yourselves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told Christian, that, as to Laws and Ordinances, they doubted not but that they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back; which was, as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By Laws and Ordinances you will not be saved, since you came not in by the Door: And, as for this coat that is on my back, it was given me by the Lord of the place whither I go, and that, as you say, to cover my nakedness with. And I take it as a token of kindness to me, for I had nothing but rags before; and, besides, thus I comfort myself as I go: surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his coat on my back, a coat that he gave me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice, which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell to you, moreover, that I had then given me a Roll sealed, to comfort me by reading, as I go on the way. I was also bid to give it in at the Celestial Gate, in token of my certain going in after it. All which things I doubt you want; and want them, because you came not in at the Gate.¹ (Gal. ii. 16.)

¹ The true Christian will always be *troubled* at the vain confidence of many professors: but he is more *surprised* by it at first than afterwards; for he sets out with the idea, that all apparently religious people sincerely seek the salvation of their souls. But at length experience

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went all on, save that Christian kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably; also he would be often reading in the Roll that one of the Shining Ones gave him, by which he was refreshed.¹

I beheld, then, that they all went on till they came at the foot of the hill Difficulty, at the bottom of which was a spring. There were also in the same place two other ways, besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill; and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof to refresh himself (Isa. xlix. 10.), and then he began to go up the hill, saying,

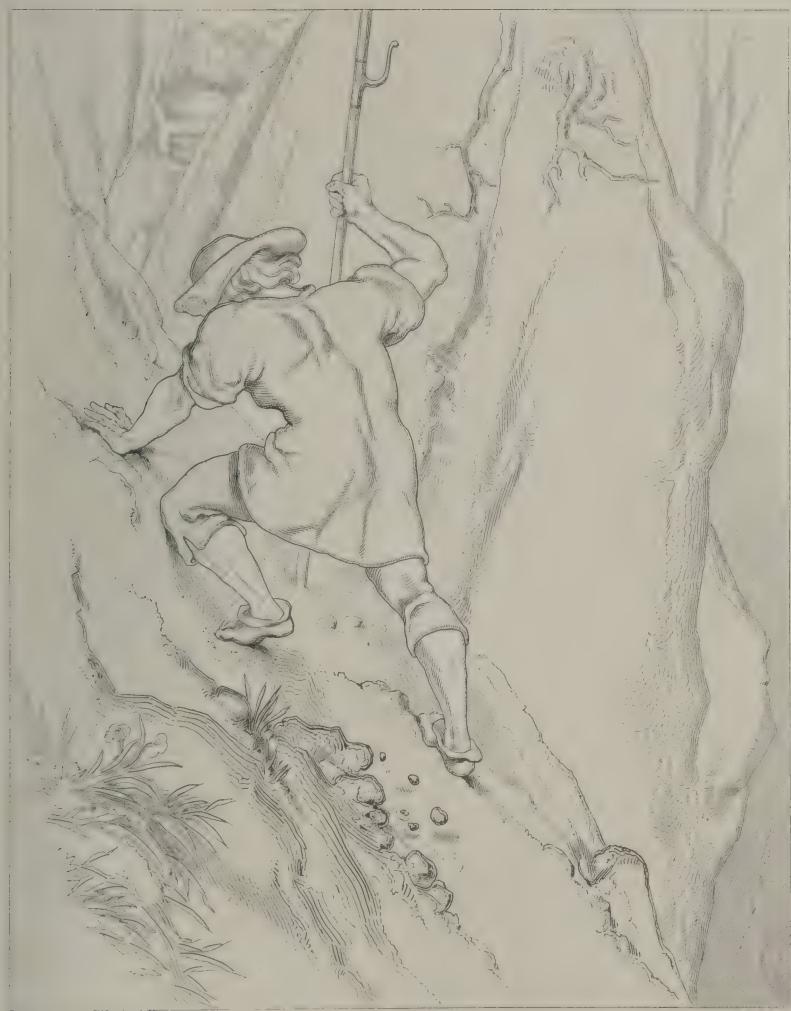
The hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the Way to Life lies here.
Come pluck up heart, let's neither faint nor fear!
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go, and supposing also that these two ways might meet again with that up which Christian went, on the other side of the hill, therefore they were resolved to go in those ways. Now, the name of one of those ways was Danger, and the name of the other Destruction. So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.²

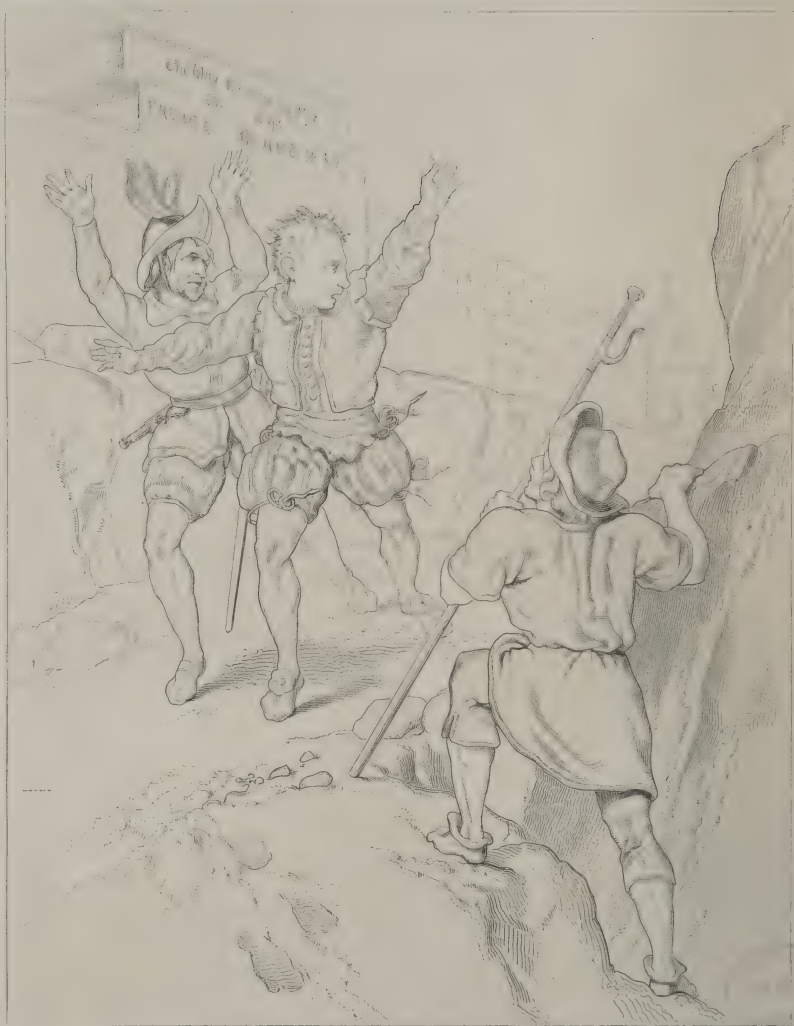
draws his attention to those parts of Scripture which mention tares among the wheat, and foolish virgins among the wise.

¹ True Christians, even when most assured of their acceptance, and competent to perceive the awful delusions of false professors, find cause for sighs amidst their comforts, while employed in serious retired self-reflection.

² The hill Difficulty represents those seasons and situations which require peculiar self-denial and exertion; and are suited to prove the believer's sincerity, after he has obtained "a good hope through grace." But there are also *by-ways*. The true believer however is



Christian climbs the Hill Difficulty.



David Scott

Timorous and Mistrust flying from the Lions.

I looked then after Christian to see him go up the hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now, about the mid-way to the top of the hill was a pleasant arbour, made by the Lord of the hill, for the refreshment of weary travellers; thither, therefore, Christian got, where also he sat down to rest him. Then he pulled his Roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given to him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his Roll fell out of his hand. Now, as he was sleeping, there came one to him, and awaked him, saying, "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. vi. 6.); and with that Christian suddenly started up and sped him on his way, and went apace till he came to the top of the hill.

Now, when he was got up to the top of the hill, there came two men running to meet him amain; the name of the one was Timorous, and of the other Mistrust; to whom Christian said, Sirs, What's the matter, you run the wrong way? Timorous answered, that they were going to the city of Zion, and had got up that difficult place: but, said he, the farther we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust; for just before us lie a couple of Lions in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

Then said Christian, You make me afraid; but whither shall I flee to be safe? If I go back to my own country, that is prepared for fire and brimstone, and I shall certainly perish there: If I can get to the Celestial City I am sure to be in safety there. I must

suspicious of these easier ways: his path lies straight forward, and cannot be travelled without ascending the hill.

These lines are here inserted,—

"Shall they who wrong begin yet rightly end?
Shall they at all have safety for their friend?
No, no; in headstrong manner they set out,
And headlong they will fall at last, no doubt."

venture: to go back is nothing but death; to go forward is fear of death, and life everlasting beyond it: I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But thinking again of what he had heard from the men, he felt in his bosom for his Roll, that he might read therein, and be comforted; but he felt and found it not. Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do: at last he bethought himself that he had slept in the Arbour that is on the side of the hill; and falling down upon his knees, he asked God forgiveness for that foolish act, and then went back to look for his Roll. But, all the way he went back, who can sufficiently set forth the sorrow of Christian's heart? Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his Roll that had been his comfort so many times in his journey. He went thus, till he came again within sight of the Arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus, therefore, he now went on, bewailing his sinful sleep, saying, "O wretched man that I am! that I should sleep in the day time! that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of pilgrims! How many steps have I taken in vain! (Thus it happened to Israel, for their sin they were sent back again by the way of the Red Sea,) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once, yea, now also I am like to be benighted, for the day is almost spent. O that I had not slept!"¹

¹ Christian's perplexity, remorse, complaints, and self-reproachings, when he missed his

Now, by this time he was come to the Arbour again, where, for a while, he sat down and wept; but, at last (as Providence would have it,) looking sorrowfully down under the settle, there he espied his Roll; the which he, with trembling and haste, caught up, and put into his bosom. But who can tell how joyful this man was when he had gotten his Roll again! for this Roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But, O how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to condole with himself: O thou sinful sleep! how, for thy sake, am I like to be benighted in my journey! I must walk without the sun, darkness must cover the path of my feet, and I must hear the noise of the doleful creatures because of my sinful sleep! Now, also, he remembered the story that Mistrust and Timorous told him of, how they were frighted with the sight of the Lions. Then said Christian to himself again, These beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on; but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately palace before him, the name of which was *Beautiful*; and it stood just by the highway side.¹ (Rev. iii. 2. 1 Thes. v. 7, 8.)

roll, and went back to seek it, exactly suit the experience of humble and conscientious believers, when unwatchfulness has brought their state into uncertainty.

¹ Hitherto Christian has been a solitary pilgrim: but we must next consider him as admitted to the communion of the faithful, and joining with them in the most solemn public ordinances. This is represented under the emblem of the house Beautiful, and the pilgrim's entertainment in it.—Mr. Bunyan was a protestant dissenter, an *Independent* in respect of church-government and discipline: and an *Anti-pædo-baptist*, or one who deemed *adult professors* of repentance and faith the only proper subjects of baptism, and *immersion* the only proper mode of administering that ordinance. But he has expressed himself so candidly and cautiously, that his representations may suit the admission of members into the society of professed Christians, in any communion, where a serious regard to spiritual religion is in this respect maintained.—It may perhaps be questioned, how far, in the present state of things, this is practicable; but we can scarcely deny it to be very desirable, that Christian societies should be formed according to the principles here exhibited: such would indeed be very

So I saw in my dream, that he made haste and went forward, that, if possible, he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off of the porter's lodge; and looking very narrowly before him as he went, he espied two Lions in the way.¹ Now, thought he, I see the danger that Mistrust and Timorous were driven back by. (The Lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him; but the Porter at the lodge, whose name is *Watchful*, perceiving that Christian made a halt as if he would go back, cried unto him, saying, Is thy strength so small? Fear not the Lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none; keep in the midst of the path, and no hurt shall come unto thee.²

Then I saw that he went on, trembling for fear of the Lions; but, taking good heed to the directions of the Porter, he heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the Porter was. Then said Christian to the Porter, Sir, What house is this? and may I lodge here to-night? The Porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of Pilgrims. The Porter also asked, Whence he was? and whither he was going?

Chr. I am come from the city of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

Por. What is your name?

Chr. My name is now Christian; but my name at the first was

beautiful, honourable to God, conducive to mutual edification, and examples to the world around them.

¹ A public profession of faith exposes a man to more opposition from relatives and neighbours than a private attention to religion; and in our author's days it was commonly the signal for persecution: for which reason he places the lions in the road to the house Beautiful.

² We meet with the following lines in the old copies, which refer to the pilgrim's present situation:

"Difficulty is behind, fear is before,
Though he's got on the hill, the lions roar:
A Christian man is never long at ease;
When one fright's gone, another doth him seize."



David Scott

Christian passes the Lions that guard the Palace Beautiful.

Graceless: I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem. (Gen. ix. 27.)

Por. But how doth it happen that you come so late? the sun is set.

Chr. I had been here sooner, but that, wretched man that I am! I slept in the Arbour that stands on the hill-side. Nay, I had, notwithstanding that, been here much sooner, but that in my sleep, I lost my Evidence, and came without it to the brow of the hill; and then feeling for it, and not finding it, I was forced, with sorrow of heart, to go back to the place where I slept my sleep; where I found it, and now I am come.¹

Por. Well, I will call out one of the Virgins of this place, who will (if she likes your talk) bring you in to the rest of the family according to the rules of the House. So Watchful the Porter rang a bell; at the sound of which came out of the door of the house a grave and beautiful damsel, named Discretion, and asked, Why she was called?

The Porter answered, This man is on a journey from the city of Destruction to Mount Zion, but, being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the House.

Then she asked him Whence he was? and whither he was going? and he told her. She asked him also, How he got into the way? and he told her. Then she asked him, What he had seen and met with in the way? and he told her. And at last she asked his name? So he said, It is Christian; and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of the family. So she ran to

¹ The Porter's inquiries and Christian's answers exhibit our author's sentiments, on the caution with which members should be admitted into the communion of the faithful: and it very properly shows how ministers, by *private* conversation, may form a judgment of a man's profession, whether it be intelligent and the result of experience, or notional and formal.—Christian assigned his sinful sleeping as the cause of his arriving so late. When believers are oppressed with prevailing doubts of their acceptance, they are backward in joining themselves to the people of God; and this often tempts them to sinful delays, instead of exciting them to greater diligence.

the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting him at the threshold of the house, said, Come in, thou blessed of the Lord; this house was built by the Lord of the hill, on purpose to entertain such Pilgrims in. Then he bowed his head and followed them into the house: so, when he was come in, and sat down, they gave him something to drink, and consented together, that, until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, Prudence, and Charity, to discourse with him; and thus they began:¹

Piety. Come, good Christian, since we have been so loving to you to receive you into our house this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage.²

Chr. With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a Pilgrim's life?

Chr. I was driven out of my native country by a dreadful sound that was in mine ears, to wit, that unavoidable destruction did attend me, if I abode in that place where I was.

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it: for when I was under the fears of destruction, I did not know whither to go: but by chance there came a man, even to me, as I was trembling and weeping, whose name is Evangelist, and he directed me to the Wicket-Gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

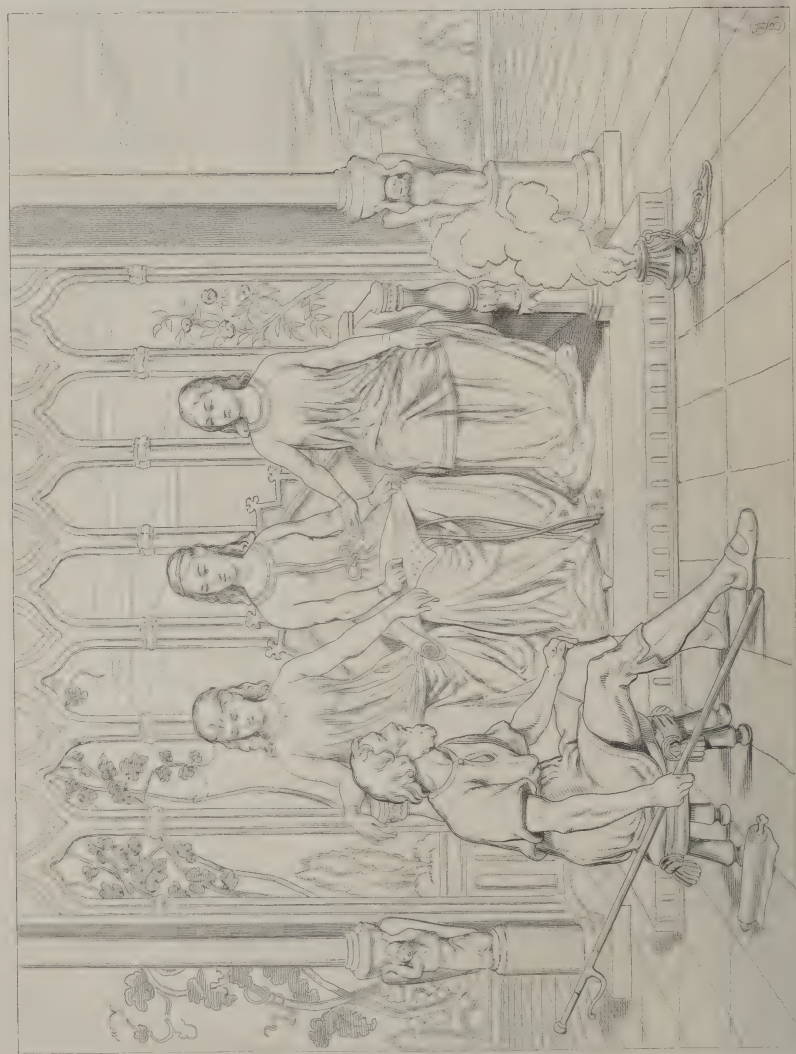
¹ The discourse of Discretion with the pilgrim represents such precautions and inquiries into the character and views of a professor, as may be made use of by any body of Christians, in order to prevent the intrusion of improper persons. By giving him 'something to drink before supper,' he probably referred to those preparatory sermons and devotions, by which the administration of the Lord's supper was then frequently and with great propriety introduced.

² The further conversation of Piety and her companions with Christian was *subsequent* to his admission, and represents the advantage of the communion of the saints, and the best method of conducting it.



Christian is welcomed by Discretion and her Sisters.

A. Fullerton & Co. London & Edinburgh.



David Scott

Christian instructed in the Palace Beautiful.

A. Fullerton & Co. London & Edinburgh.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things, to wit, How Christ, in despite of Satan, maintains his work of grace in the heart; how the Man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the Day of Judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was, I thought; it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was this all you saw at the house of the Interpreter?

Chr. No, he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart! I would have staid at that good man's house a twelve-month, but that I knew I had farther to go.

Piety. And what saw you else in the way?

Chr. Saw! Why, I went but a little farther, and I saw one, as I thought in my mind, hang bleeding upon a Tree; and the very sight of him made my Burden fall off my back; for I groaned under a very heavy Burden, but then it fell down from off me! 'Twas a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking,) three Shining Ones came to me; one of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this brodered coat which you see; and the third set the Mark which you see in my forehead, and gave me this sealed Roll: (and with that he plucked it out of his bosom.)

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best; yet some other matters I saw; as namely, I saw three men, Simple, Sloth, and Presumption, lie asleep a little out of the way as I came, with irons upon their heels; but do you think I could awake them? I also saw Formality and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost, even as I

myself did tell them, but they would not believe: But, above all, I found it hard work to get up this hill, and as hard to come by the Lions' mouths; and truly if it had not been for the good man the Porter, that stands at the Gate, I do not know but that, after all, I might have gone back again; but, I thank God, I am here, and thank you for receiving me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prud. Do you not think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation; truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, a heavenly one. (Heb. xi. 15, 16.)

Prud. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes, but greatly against my will, especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted; but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be a-doing of that which is best, that which is worst is with me. (Rom. vii. 15.)

Prud. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but they are to me golden hours in which such things happen to me.

Prud. Can you remember by what means you find your annoyances at times, as if they were vanquished?

Chr. Yes, when I think what I saw at the Cross, that will do it; and when I look upon my brodered coat, that will do it; and when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

Prud. And what is it that makes you so desirous to go to Mount Zion?

Chr. Why, there I hope to see Him alive that did hang dead on the Cross; and there I hope to be rid of all those things, that, to this

day, are in me an annoyance to me; there they say there is no death, and there I shall dwell with such company as I like best. For, to tell you truth, I love Him, because I was by Him eased of my Burden. And I am weary of my inward sickness: I would fain be where I shall die no more, and with the company that shall continually cry, *Holy, Holy, Holy.*¹ (Isaiah xxv. 8. Rev. xxi. 4.)

Then said Charity to Christian, Have you a family? Are you a married man?

Chr. I have a wife and four small children.

Char. And why did not you bring them along with you?

Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage.

Char. But you should have talked with them, and have endeavoured to have shown them the danger of staying behind.

Chr. So I did; and told them also what God had shown to me of the destruction of our city; but I seemed to them as one that mocked, and they believed me not. (Gen. xix. 14.)

Char. And did you pray to God, that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear to me.

Char. But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Char. But what could they say for themselves why they came not?

Chr. Why, my wife was afraid of losing this world; and my children were given to the foolish delights of youth; so, what by one thing, and what by another, they left me to wander in this manner alone.

Char. But did you not with your vain life, damp all that you by words used by way of persuasion to bring them away with you?

¹ The true Christian's inmost feelings will best explain these answers, which no exposition can elucidate to those who are unacquainted with the conflict to which they refer.

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein; I know also, that a man by his conversation may soon overthrow what, by argument or persuasion, he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Char. Indeed Cain hated his brother, because his own works were evil, and his brother's righteous; and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good: thou hast delivered thy soul from their blood.¹ (1 John iii. 12. Ezek. iii. 19.)

Now I saw in my dream, that thus they sat talking together until supper was ready. So, when they had made ready, they sat down to meat:² now the table was furnished with fat things, and wine that was well refined: and all their talk at the table was about the Lord of the hill;³ as, namely, about what He had done, and wherefore He did what He did, and why He had builded that house; and, by what they said, I perceived that He had been a great warrior, and had fought with and slain him that had the power of death, but not without great danger to himself, which made me love him the more. (Heb. ii. 14, 15.)

For, as they said, and as I believe, said Christian, He did it with the loss of much blood: but that which put the glory of grace into all

¹ When we know the value of our own souls, we shall become greatly solicitous for the souls of others. Charity's discourse with Christian shows the author's sentiments of the duties of believers in this most important concern: and of the *real reasons* why carnal men reject the gospel.

² The administration of the Lord's supper is here emblematically described. In it the person, humiliation, sufferings, and death of Christ, with the motive and event of them, are kept in perpetual remembrance.

³ The believer will readily apply the allegorical representation of 'the Lord of the hill,' Isa. xxv. 6, 7. to the love of Christ for lost sinners, which no words can adequately describe, for "it passeth knowledge."

He did, was, that He did it out of pure love to this country. And, besides, there were some of them of the household that said they had been and spoke with Him since he did die on the Cross; and they have attested that they had it from his own lips, that He is such a lover of poor Pilgrims, that the like is not to be found from the east to the west.

They moreover gave an instance of what they affirmed: and that was, He had stripped himself of his glory, that he might do this for the poor; and that they heard him say and affirm, *that he would not dwell in the mountain of Zion alone*. They said, moreover, that he had made many Pilgrims Princes, though by nature they were beggars born, and their original had been the dunghill. (1 Sam. ii. 8. Psalm cxiii. 7.)

Thus they discoursed together till late at night; and, after they had committed themselves to their Lord for protection, they betook themselves to rest; the Pilgrim they laid in a large upper chamber, whose window opened towards the sunrising: the name of the chamber was Peace,¹ where he slept till break of day, and then he awoke and sang,

Where am I now? Is this the love and care
Of Jesus, for the men that Pilgrims are
Thus to provide? that I should be forgiven:
And dwell already the next door to heaven!

So in the morning they all got up; and after some more discourse, they told him, that he should not depart till they had shown him the Rarities of that place. And, first, they had him into the study, where they showed him Records of the greatest antiquity; in which, as I remember in my dream, they showed him the pedigree of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations that could, neither by length of days, nor decays of nature, be dissolved.

Then they read to him some of the worthy acts that some of his

¹ That peace of conscience and serenity of mind which follow a humble upright profession of faith in Christ, and communion with him and his people, is here represented by the chamber of Peace.

servants had done; as how they had subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens. (Heb. xi. 33, 34.)

Then they read again in another part of the Records of the house, where it was shown how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern, together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him and had him into the Armoury,¹ where they showed him all manner of furniture which their Lord had provided for Pilgrims; as sword, shield, helmet, breast-plate, *all-prayer*, and shoes that would not wear out; and there was here enough of this to harness out as many men for the service of their Lord, as there be stars in the heaven for multitude.

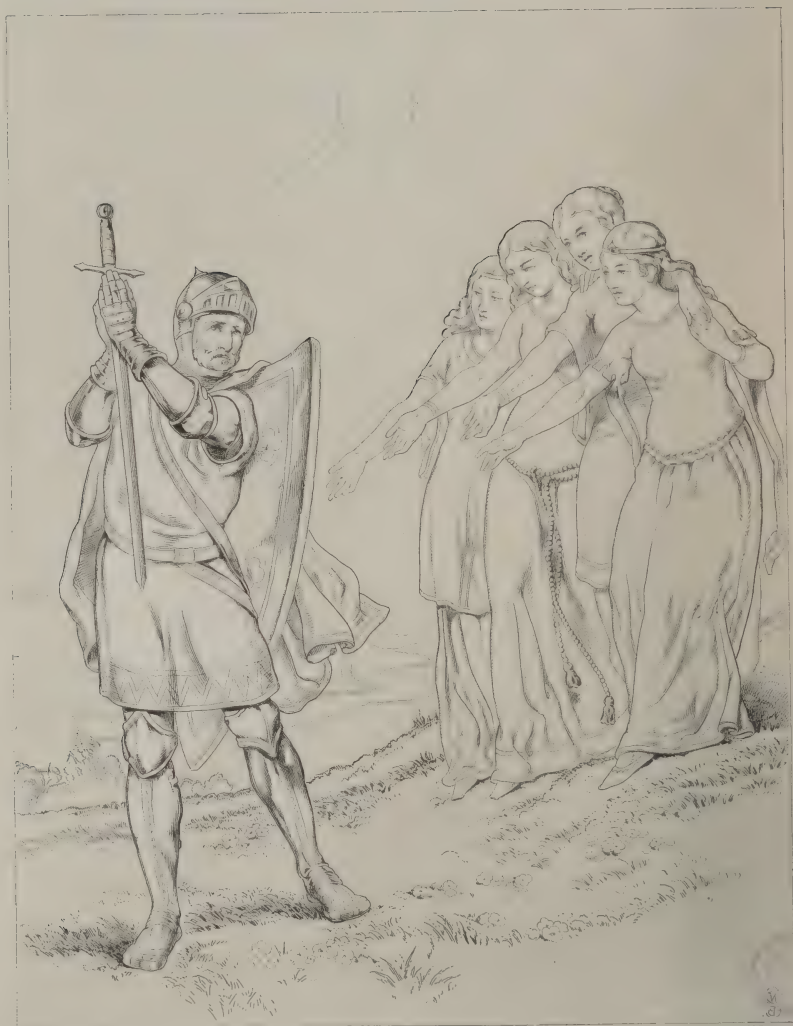
They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses's rod, the hammer and nail with which Jael slew Sisera, the pitchers, trumpets, and lamps, too with which Gideon put to flight the armies of Midian. Then they showed him the ox's goad, wherewith Shamgar slew six hundred men. They showed him also the jaw-bone with which Samson did such mighty feats. They showed him, moreover, the sling and stone with which David slew Goliath of Gath; and the sword also with which the Lord will kill the Man of Sin in that day that he shall rise up to the prey.² They showed him, besides, many excellent things, with which Christian was much delighted. This done, they went to their rest again.

¹ The provision made in Christ and his fulness, for maintaining and increasing, in the hearts of his people, those holy affections, by the vigorous exercise of which victory is obtained over all enemies, is here represented by the Armoury, Eph. vi. 10—18. 1 Thess. v. 6.

² These allusions intimate that the means of grace are made effectual by the power of God, which we should depend on, in implicit obedience to his appointments.



Christian is Harnessed for the Pilgrimage.



Christian equipped goes on his way,

Then I saw, in my dream, that on the morrow he got up to go forwards; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the Delectable Mountains;¹ which, they said, would yet further add to his comfort, because they were nearer the desired haven than the place where at present he was: so he consented and staid. When the morning was up, they had him to the top of the house, and bid him look south (Isa. xxxiii. 16, 17.); so he did; and behold, at a great distance, he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country? they said, it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the Pilgrims; and when thou comest there, from thence thou mayest see to the Gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should: But first, said they, let us go again into the Armoury.² So they did; and, when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He, being therefore thus accoutred, walked out with his friends to the gate, and there he asked the porter, if he saw any Pilgrim pass by? Then the porter answered, Yes.

Pray, did you know him? said he.

Por. I asked his name, and he told me it was Faithful.³

O! said Christian, I know him! he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?

Por. He is got by this time below the hill.

¹ The Delectable Mountains, as seen at a distance, represent those distinct views of the privileges and consolations, attainable in this life, with which believers are sometimes favoured when attending on divine ordinances; or diligently making a subsequent improvement of them.

² The ordinances of public or social worship are only the means of being religious, not the essence of religion itself. Having renewed our strength by waiting on the Lord, we must go forward, by attending with greater diligence to the duties of our several stations; preparing to resist temptations, which often assault us after special seasons of divine consolation.

³ Ministers and experienced believers, should warn converts to expect trials and conflicts, and recommend to them such companions as may be a comfort and help in their pilgrimage.

Well, said Christian, good porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness thou hast showed to me.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the Valley of Humiliation,¹ as thou art now, and to catch no slip by the way; therefore, said they, we are come out to accompany thee down the hill.² So he began to go down the hill, but very warily; yet he caught a slip or two.

Then I saw in my dream, that these good companions (when Christian was got down to the bottom of the hill) gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went on his way.

Whilst Christian is among his godly friends,
Their golden mouths make him sufficient mends
For all his griefs; and when they let him go
He's clad with northern steel from top to toe.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way, before he espied a foul fiend coming over the field to meet him; his name is Apollyon.³ Then did Christian begin to be afraid, and to cast in his mind whether to go back, or to stand his ground: But he considered again that he had no armour for his back; and therefore thought, that to turn the back to him might give him greater advantage with ease

¹ The humiliation requisite for receiving Christ, obtaining peace, and making a good confession of faith, is *general* and *indistinct*, compared with that which may be acquired by subsequent study, observation, and experience, especially amidst trials and conflicts. The Valley of Humiliation, therefore, is judiciously placed beyond the house Beautiful.

² In going down into the Valley of Humiliation the believer will greatly need the assistance of DISCRETION, PIETY, CHARITY, and PRUDENCE, and the recollection of the instructions, and counsels of such Christians as are eminent for these endowments.

³ Apollyon signifies *the destroyer*, Rev. ix. 11: and in carrying on the work of destruction, fallen angels endeavour, by various devices, to deter men from prayer, and to render them afraid of those things without which the life of faith cannot be maintained.

to pierce him with his darts; therefore he resolved to venture, and stand his ground; for, thought he, had I no more in my eye than the saving of my life, 'twould be the best way to stand.

So he went on, and Apollyon met him. Now, the monster was hideous to behold: he was clothed with scales like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke, and his mouth was as the mouth of a lion. When he came up to Christian, he beheld him with a disdainful countenance, and thus began to question him.¹

Apol. Whence come you, and whither are you bound?

Chr. I am come from the city of Destruction, which is the place of all evil, and I am going to the city of Zion.

Apol. By this I perceive that thou art one of my subjects: for all that country is mine, and I am the Prince and God of it. How is it, then, that thou hast run away from thy King? Were it not that I hope thou mayest do me more service, I would strike thee now, at one blow, to the ground.

Chr. I was indeed born in your dominions; but your service was hard, and your wages such as a man could not live on, "for the wages of sin is death" (Rom. vi. 23.): Therefore, when I was come to years, I did, as other considerate persons do, look out, if perhaps I might mend myself.

Apol. There is no Prince that will thus lightly lose his subjects, neither will I as yet lose thee; but since thou complainest of thy service and wages, be content to go back: what our country will afford, I do here promise to give thee.

Chr. But I have let myself to another, even to the King of Princes; and how can I with fairness go back with thee?

Apol. Thou hast done in this according to the proverb, "Change a bad for a worse." But it is ordinary for those that have professed themselves his servants, after a while, to give him the slip, and return again to me. Do thou so too, and all shall be well.

Chr. I have given him my faith, and sworn my allegiance to him; how then can I go back from this, and not be hanged as a traitor?

¹ The description of Apollyon implies, that the combat afterwards recorded particularly represented the *terrors* by which evil spirits attempt to drive professors out of their path.

Apol. Thou didst the same to me; and yet I am willing to pass by all, if now thou wilt yet turn and go back.

Chr. What I promised thee was in my nonage; and, besides, I count that the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying Apollyon!) to speak truth, I like his service, his wages, his servants, his government, his company, and country, better than thine; and therefore leave off to persuade me farther: I am his servant, and I will follow him.

Apol. Consider again, when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And, besides, thou countest his service better than mine, whereas he never yet came from the place where he is to deliver any that served him out of their hands; but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them!—and so will I deliver thee.

Chr. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end; and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it; for they stay for their glory, and then they shall have it, when their Prince comes in his, and the glory of the angels.¹

Apol. Thou hast already been unfaithful in thy service to him, and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the gulph of Despond; thou didst attempt wrong ways to get rid of thy Burden; whereas thou shouldst have staid till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice things. Thou wast also almost persuaded to go back at the sight of the Lions; and when thou talkest of thy journey, and of what thou

¹ The true Christian has answers ready for every suggestion; even such answers as Christian had been furnished with at the house of the Interpreter.



The Fight with Apollyon.

hast heard and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.

Chr. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive; but, besides these infirmities possessed me in thy country: for there I sucked them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.¹

Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince! I hate his person, laws, and people, and am come out on purpose to withstand thee.

Chr. Apollyon, beware what you do; for I am in the King's highway, the Way of Holiness; therefore take heed to yourself.

Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter; prepare thyself to die; for I swear by my infernal den that thou shalt go no farther: here will I spill thy soul!²—And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that.

Then did Christian draw, for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot.³ This made Christian give a little back: Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.⁴

¹ In repelling such suggestions, as respects his own misconduct having shut him out from the favour of his Prince, the well-instructed believer will neither deny the charge, nor extenuate his guilt; but he will flee for refuge to the free grace of the gospel.

² If we duly reflect upon the Lord's permission to Satan in respect of Job, with the efforts and effects that followed, and compare it with the tempter's desire of "sifting Peter and the apostles as wheat;" we shall not be greatly at a loss about the author's meaning. This enemy is sometimes gratified by an arrangement of outward dispensations exactly suited to favour his assaults: so that the believer's path seems wholly obstructed.

³ According to the author's marginal interpretation of his meaning, "he wounds" him in his understanding, faith and conversation.

⁴ When temptations are long continued, the resistance of the distressed believer will gradually become more feeble; he will be ready to give up every thing.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and, wrestling with him, gave him a dreadful fall; and with that Christian's sword flew out of his hand.¹ Then said Apollyon, I am sure of thee now; and with that he had almost pressed him to death; so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, "Rejoice not against me, O mine enemy! when I fall, I shall arise;" and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound.² Christian, perceiving that, made at him again, saying, "Nay, in all these things, we are more than conquerors, through Him that loved us;" and with that Apollyon spread forth his dragon's wings, and sped him away, that Christian saw him no more. (Micah vii. 8. Rom. viii. 27—39. James iv. 7.)

In this combat, no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight. He spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword: then, indeed, he did smile, and look upward; but 'twas the dreadfulest sight that ever I saw.

So, when the battle was over, Christian said, I will here give thanks to him that hath delivered me out of the mouth of the Lion, to him that did help me against Apollyon! And so he did, saying,

Great Beelzebub, the Captain of this fiend,
Design'd my ruin; therefore to this end
He sent him harness'd out; and he, with rage
That hellish was, did fiercely me engage;

¹ At last, when the enemy plies him closely with infidel suggestions, to which his circumstances give a specious occasion, he may be thrown down, and 'his sword fly out of his hand:' so that for a time he may be unable to give any credit to the truth of the Scriptures, by which alone he was before enabled to repel the tempter.

² When the Holy Spirit brings to his mind, with the most convincing energy, the evidences of the divine inspiration of the Scripture, and enables him to rely on the promises, he is helped again to seize his sword, and to use it with more effect than ever, and thus at length the enemy is put to flight, by testimonies of holy writ pertinently adduced, and more clearly understood than before.



A hand from heaven heals Christian's wounds.

But Blessed Michael helped me; and I,
By dint of sword, did quickly make him fly;
Therefore to him let me give lasting praise,
And thank and bless his holy name always.¹

Then there came to him a hand, with some of the leaves of the Tree of Life,² the which Christian took and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down in that place to eat bread, and to drink of the bottle that was given to him a little before; so, being refreshed, he addressed himself to his journey, with his sword drawn in his hand; for, he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

Now at the end of this valley was another, called *The Valley of the shadow of Death*;³ and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: "A wilderness, a land of deserts and pits; a land of drought, and of the shadow of death; a land that no man (but a Christian) passeth through, and where no man dwelt." (Jer. ii. 6.)

Now here Christian was worse put to it than in his fight with Apollyon, as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men,⁴ children of

¹ Besides these verses, we meet in the old copies with these lines,—

"A more unequal match can hardly be,
Christian must fight an angel; but you see,
The valiant man, by handling sword and shield,
Doth make him, though a dragon, quit the field."

² 'The leaves of the tree of life,' Rev. xxii. 2. represent the present benefits of the redemption of Christ: 'the hand' may be the emblem of the instruments he employs in restoring to his discouraged servants "the joy of his salvation."

³ The Valley of the Shadow of Death seems intended to present a variation of inward discouragement, distress, conflict, and alarm, which arises from prevailing darkness of mind and want of lively spiritual affections. The words, quoted from Jeremiah, describe the waste howling wilderness through which Israel journeyed to Canaan; which typified the believer's pilgrimage through this world to heaven.—The author therefore meant in general, that such dreary seasons may be expected; and that few believers wholly escape them; but not that all experience these various trials in the same order or degree as Christian did.

⁴ These men were *spies*, not *pilgrims*: and they related what they had observed at a distance, but had never experienced.—They represent those who have been conversant with

them that brought up an evil report of the good land, making haste to go back (Numb. xiii.); to whom Christian spake as follows:

Chr. Whither are you going?

They said, Back! back! and we would have you do so too, if either life or peace is prized by you.

Why, what's the matter? said Christian.

Matter! said they; we were going that way, as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death (Psalm xlv. 17. and cvii. 19.); but that by good-hap we looked before us, and saw the danger before we came to it.

But what have you seen? said Christian.

Men. Seen! why, the Valley itself, which is as dark as pitch. We also saw there the Hobgoblins, Satyrs, and Dragons of the pit. We heard also, in that Valley, a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that Valley hang the discouraging clouds of Confusion; Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order. (Job iii. 5. and x. 22.)

Then said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven. (Jer. ii. 6.)

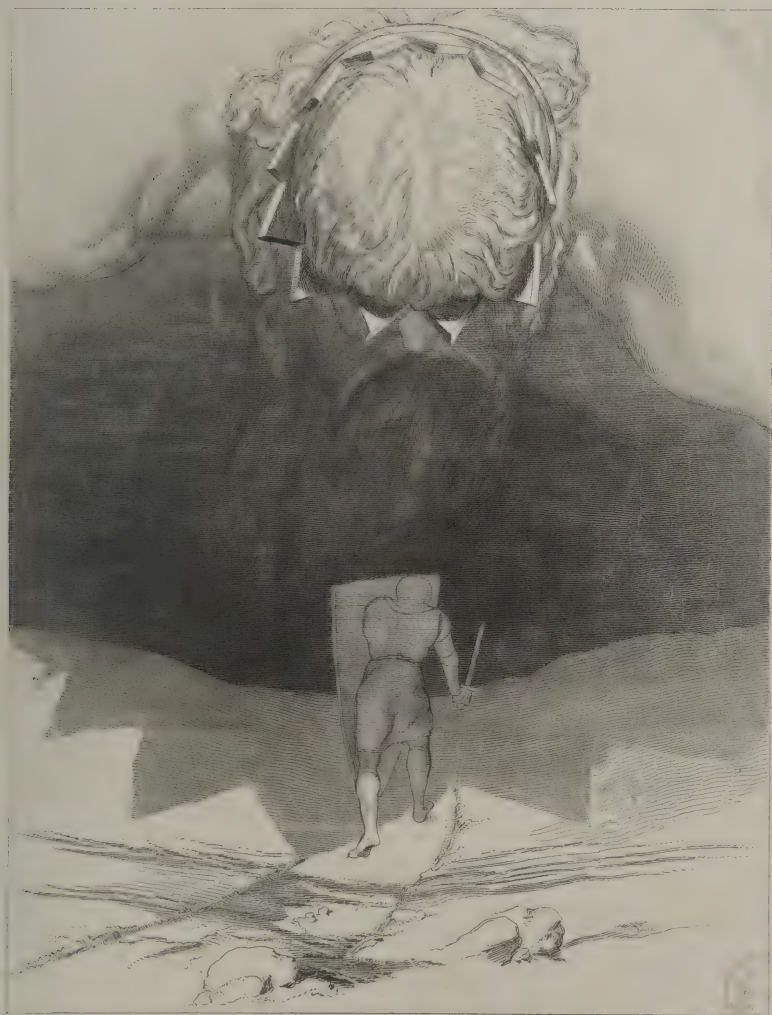
Men. Be it thy way; we will not choose it for ours.

So they parted, and Christian went on his way, but still with his sword drawn in his hand, for fear lest he should be assaulted.

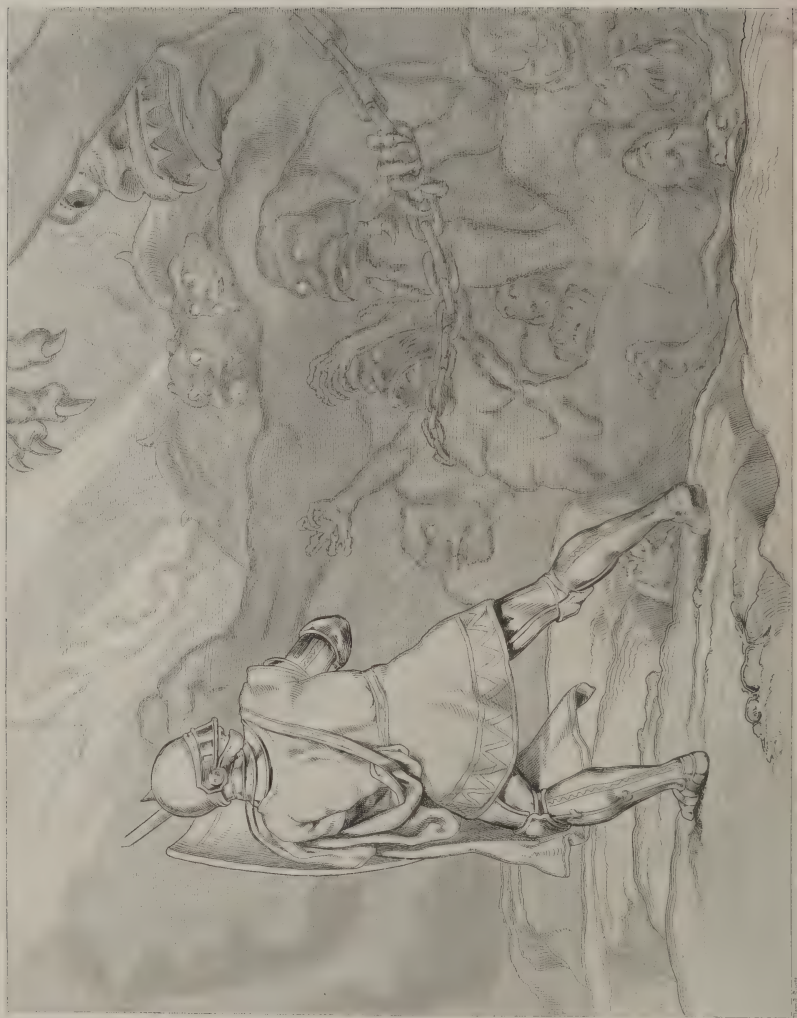
I saw then in my dream, so far as this Valley reached there was on the right hand a very deep ditch: that Ditch is it into which the blind have led the blind in all ages, and have both there miserably perished.¹ Again, behold, on the left hand, there was a very dan-

godly people, and 'bring an evil report on the good land,' to prejudice the minds of numbers against the right ways of the Lord.

¹ The fatal presumption, into which men are soothed through ignorance and false doctrine of various kinds, is intended by the 'deep ditch,' into which 'the blind lead the blind and perish with them.'



Christ enters the Valley of the Shadow of Death.



Christian passes by the mouth of Hell.

gerous quag, into which if even a good man falls, he finds no bottom for his foot to stand on. Into that quag King David once did fall, and had, no doubt, therein been smothered, had not He that is able plucked him out.¹

The path-way was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also, when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on; and I heard him here sigh bitterly; for besides the danger mentioned above, the path-way was here so dark, that oftentimes, when he lifted up his foot to set forward, he knew not where or upon what he should set it next.

About the midst of this Valley I perceived the mouth of Hell to be, and it stood also hard by the way-side.² Now, thought Christian, what shall I do? And, ever and anon, the flame and smoke would come out in such abundance, with sparks, and hideous noises, (things that cared not for Christian's sword, as did Apollyon before,) that he was forced to put up his sword, and betake himself to another weapon called *All-prayer*; so he cried, in my hearing, "O Lord! I beseech thee, deliver my soul." (Eph. vi. 18. Psalm cxvi. 3.) Thus he went on a great while, yet still the flames would be reaching towards him. Also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together; and coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go back; then, again, he thought he might be half-way through the valley; he remembered

¹ 'The dangerous quag,' on the other side of the narrow way, represents the opposite extreme, despair of God's mercy; and the mire of it agrees with that of the Slough of Despond.

² The following lines come in here, as before,—

"Poor man! where art thou now? thy day is night:
Good man, be not cast down, thou yet art right.
The way to heav'n lies by the gates of hell:
Cheer up, hold out, with thee it shall go well.

also how he had already vanquished many a danger, and that the danger of going back might be much more than for to go forward: so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out, with a most vehement voice, "I will walk in the strength of the Lord God;" so they gave back, and came no farther.

One thing I would not let slip; I took notice that now poor Christian was so confounded, that he did not know his own voice; and thus I perceived it: just when he was come over against the mouth of the burning pit, one of the Wicked ones got behind him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than any thing that he met with before, even to think that he should now blaspheme him that he loved so much before; yet, if he could have helped it, he would not have done it; but he had not the discretion either to stop his ears, or to know from whence these blasphemies came.¹

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man as going before him, saying, "Though I walk through the Valley of the Shadow of Death, I will fear none ill; for thou art with me." (Psalm xxiii. 4.)

Then was he glad, and that for these reasons:

First, Because he gathered from thence, that some who fear God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me! though, by reason of the impediment that attends this place, I cannot perceive it. (Job ix. 10.)

Thirdly, For that he hoped, could he overtake them, to have company by and by.

So he went on, and called to him that was before; but he knew not what to answer; for that he also thought himself alone. And by

¹ The case here intended is not uncommon among conscientious persons of strong imagination, in circumstances of distressing temptation. Thoughts are *suddenly* excited in their minds, suited to induce them to think hardly of God, or his service, or his decrees, with which their previous reflections had no connexion, even as if words were spoken to them.



At sunrise Christian looks back on the Valley.

and by the day broke: Then said Christian, "He hath turned the shadow of death into the morning."¹ (Amos v. 8.)

Now, morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark: so he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which led betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the pit, but all afar off; for, after break of day they came not nigh: yet they were discovered to him, according to that which is written, "He discovereth deep things out of darkness, and bringeth out to light the shadow of death." (Job xii. 22.)

Now was Christian much affected with this deliverance from all the dangers of his solitary way; which dangers, though he feared them much before, yet he saw them more clearly now, because the light of the day made them conspicuous to him; and about this time the sun was rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet to go, was, if possible, far more dangerous: for, from the place where he now stood, even to the end of the Valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pit-falls, deep holes, and shelvings down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, "His candle shineth on my head, and by his light I go through darkness."² (Job xxix. 3.)

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of the valley lay blood, bones, ashes,

¹ A review of the dangers they have escaped, now more clearly discerned than before, will often enlarge the hearts of believers with admiring gratitude to their great and gracious Deliverer.

² Various interpretations are given of this second part of the valley. In general we are taught by it, that believers are not most in danger when under the deepest distress; that the snares and devices of the enemy are so many and various, through the several stages of our pilgrimage, as to baffle all description or enumeration; and that all the emblems of the Valley of Humiliation, and of the Shadow of Death, could not fully represent the thousandth part of them.

and mangled bodies of men and even of Pilgrims that had gone this way formerly; and, while I was musing what should be the reason, I espied, a little before me, a cave, where two giants, Pope and Pagan, dwelt in old time, by whose power and tyranny the men, whose bones, blood, ashes, &c. lay there, were cruelly put to death. By this place Christian went without much danger, whereat I somewhat wondered: but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at Pilgrims as they go by, and biting his nails because he cannot come at them.¹

So I saw that Christian went on his way; yet, at the sight of the Old Man that sat at the mouth of the cave, he could not tell what to think, 'specially because he spoke to him, though he could not go after him, saying, *You will never mend till more of you be burnt!* But he held his peace, and set a good face on it, and so went by, and caught no hurt.² Then sang Christian,

O world of wonders! (I can say no less,
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath deliver'd me!
Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this vale was in:
Yea, snares, and pits, and traps, and nets did lie
My path about; that worthless, silly I,
Might have been catch'd, entangled, and cast down:
But, since I live, let Jesus wear the crown.

Now, as Christian went on his way, he came to a little ascent,³ which was cast up on purpose that Pilgrims might see before them: up there, therefore, Christian went, and, looking forward, he saw

¹ The inhabitants of Britain were not thought by Bunyan to be in any *immediate* danger, either from Pope or Pagan, and he has described no other persecution than what protestants in his time carried on against one another with very great alacrity.

² Bunyan seems to have been quite aware of the unchangeable nature of popery: a system that only waits until it have power to show itself to be what it always has been, and always will be, an intolerant and persecuting one.

³ This *ascent* may denote those moments of encouragement, in which tempted believers rise superior to their difficulties; and are animated to desire the company of their brethren, whom dejection under humiliating experiences disposes them to shun.



Christian hails Faithful journeying on before.

Faithful before him upon his journey: Then said Christian aloud, Ho, ho! so, ho! Stay, and I will be your companion. At that Faithful looked behind him; to whom Christian cried again, Stay, stay, till I come up to you.¹ But Faithful answered, No; I am upon my life, and the Avenger of Blood is behind me.²

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the last was first. Then did Christian vain-gloriously smile, because he had gotten the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.³

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began.

Chr. My honoured and well-beloved brother Faithful, I am glad that I have overtaken you, and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

Chr. How long did you stay in the city of Destruction, before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was a great talk, presently after you were gone out, that our city would, in a short time, with fire from Heaven, be burnt down to the ground.⁴

¹ The conduct of Christian intimates that believers are sometimes ready to hinder one another, by making their own attainments and progress a standard for their brethren.

² The lively exercise of faith renders men intent on pressing forward, and more apt to fear the society of such as would influence them to loiter, than to stop for them. This tends to excite an useful emulation.

³ While this emulation promotes diligence, it often gives occasion to those risings of vain-glory and self-preference, which are the forerunners of some humiliating fall: and thus believers often feel their need of help from the very persons whom they have foolishly undervalued. Yet this gives occasion to those mutual good offices, which unite them more closely in the nearest ties of tender affection.

⁴ It often happens, that they who have been acquainted before their conversion, and hear little of each other for some time after, find at length that they were led to attend to religion about the same period without having opportunity or courage to confer together respecting it.

Chr. What! did your neighbours talk so?

Faith. Yes, it was for a while in every body's mouth.

Chr. What! and did no more of them but you come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it; for, in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate journey (for so they called this your pilgrimage): but I did believe, and do still, that the end of our city will be with fire and brimstone from above: and therefore I have made my escape.¹

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian, I heard that he had followed you till he came to the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done: but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath, since his going back, been held greatly in derision, and that among all sorts of people; some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the city.

Chr. But why should they be so set against him, since they also despise the way that he forsook?

Faith. O, they say, Hang him! he is a turn-coat, he was not true to his profession! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way. (Jer. xxix. 18, 19.)

Chr. Had you no talk with him, before you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.²

Chr. Well, at my first setting out, I had hopes of that man; but

¹ This episode, so to speak, and others of the same kind, give our author a happy advantage of varying the characters and experiences of Christians, as found in real life; and of thus avoiding the common fault of making one man a standard for others, in the circumstances of his religious progress.

² Apostates are often ashamed to own they have had convictions. They shun religious people, as afraid of encountering their arguments, warnings, and expostulations: and thus are in all respects exceedingly contemptible and wretched.



Faithful tempted by Satan.

now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, "The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire." (2 Peter ii. 22.)

Faith. These are my fears of him too; but who can hinder that which will be?

Well, neighbour Faithful, said Christain, let us leave him, and talk of things that more immediately concern ourselves. Tell me now what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

Faith. I escaped the Slough that I perceived you fell into, and got up to the Gate without that danger; only I met with one whose name was Wanton, that had like to have done me a mischief.

Chr. It was well you escaped her net; Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life. (Gen. xxxix. 11—13.) But what did she do to you?

Faith. You cannot think (but that you know something) what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay, she did not promise you the content of a good conscience.

Faith. You know that I mean all fleshly and carnal content.

Chr. Thank God you have escaped her. The abhorred of the Lord shall fall into her ditch. (Prov. xxii. 14.)

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow you did not consent to her desire?

Faith. No, not to defile myself; for I remembered an old writing that I had seen, which said, "Her steps take hold of hell" (Prov. v. 5.); so I shut mine eyes, because I would not be bewitched with her looks. (Job xxxi. 1.) Then she railed on me, and I went on my way.

Chr. Did you meet with no other assault as you came.

Faith. When I came to the foot of the hill called Difficulty, I met with a very aged Man, who asked me what I was, and whither bound? I told him that I was a Pilgrim going to the Celestial City. Then said the Old Man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee? Then I asked him his name, and where he dwelt? He said his name was Adam the First, and that he dwelt in the town of Deceit. I asked

him then what was his work, and what the wages that he would give? He told me, that his work was *many delights*; and his wages, that I should be his heir at last. I further asked him what house he kept, and what other servants he had? So he told me, that his house was maintained with all the dainties of the world; and that his servants were those of his own begetting. Then I asked him how many children he had? He said that he had but three daughters, "*The lust of the flesh, the lust of the eyes, and the pride of life*" (1 John ii. 16.); and that I should marry them, if I would. Then I asked, how long time he would have me live with him? And he told me, as long as he lived himself.

Chr. Well, and what conclusion came the Old Man and you to at last?

Faith. Why, at first, I found myself somewhat inclinable to go with the Man, for I thought he spoke very fair; but looking in his forehead, as I talked with him, I saw there written, "*Put off the old man with his deeds.*"¹

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me, that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself; this made me cry, *O wretched man!* (Rom. vii. 24.) So I went on my way up the hill.

Now, when I had got about half the way up, I looked behind me, and saw one coming after me swift as the wind; so he overtook me just about the place where the settle stands.

Just there, said Christian, did I sit down to rest me; but, being overcome with sleep, I there lost this Roll out of my bosom.

Faith. But, good brother, hear me out. So soon as the man over-

¹ The old Adam, *the corrupt nature*, proves a constant snare to many believers, by its thirsting after the pleasures, riches, honours, and pride of the world,



Faithful tempted by the Old Adam.

took me, he was but a word and a blow; for down he knocked me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? He said, because of my secret inclining to Adam the First; and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. When I came to myself again, I cried, have mercy; but he said, I know not how to show mercy; and with that he knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know Him at first; but, as he went by, I perceived the holes in his hands and in his sides: then I concluded that He was our Lord.

Chr. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his Law.

Faith. I know it very well; it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me he would burn my house over my head, if I staid there.¹

Chr. But did you not see the House that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the Lions too, before I came at it; but for the Lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the Porter, and came down the hill.²

Chr. He told me indeed that he saw you go by; but I wish that

¹ The doctrine of Moses did not essentially differ from that of Christ: but the giving of the law, that ministration of condemnation to all sinners, formed so prominent a part of his dispensation, in which the gospel was exhibited under types and shadows, that "the law" is said to have been "given by Moses," while "grace and truth came by Jesus Christ."

² This circumstance seems to imply, that, in our author's judgment, even eminent believers sometimes decline entering into communion with their brethren, according to *his views of it*; and that very lively affections and strong consolations may render them less attentive to externals. Indeed he deemed this a *disadvantage* and a *mistake*, (which seems intimated by Faithful's not calling either at the House of the Interpreter, or at the House Beautiful,) yet that is not a sufficient reason why other Christians should not cordially unite with them.—This is a beautiful example of that candour, in respect of those things about which pious persons differ, that consists with decided firmness in the great essentials of faith and holiness.

you had called at the house; for they would have showed you so many rarities, that you would scarce have forgot them to the day of your death. But pray tell me, did you meet nobody in the Valley of Humility?

Faith. Yes, I met with one Discontent, who would willingly have persuaded me to go back again with him; his reason was, for that the Valley was altogether without *Honour*. He told me, moreover, that to go there was to disoblige all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory, with others, who he knew, as he said, would be very much offended, if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him, That although all these that he named might claim a kindred of me, and that rightly (for indeed they were my relations according to the flesh,) yet since I became a Pilgrim, they have disowned me, and I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this Valley, he had quite misrepresented the thing; for, "before honour is humility, and a haughty spirit before a fall." Therefore, said I, I had rather go through this Valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy of our affections.

Chr. Met you with nothing else in that valley?

Faith. Yes, I met with Shame; but of all the men that I met with on my pilgrimage, he, I think, bears the wrong name. The other would be said nay after a little argumentation, and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! why, he objected against religion itself; he said it was a pitiful, low sneaking business for a man to mind religion: he said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustomed themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion; nor any of them neither, before they were persuaded to be fools, and to be of a voluntary fondness to venture the loss of all,

for nobody else knows what. (1 Cor. i. 26. and iii. 18. Phil iii. 7—9. John vii. 48.) He, moreover, objected the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived; also their ignorance and want of understanding in all natural science. Yea, he did hold me to it at that rate, also about a great many more things than here I relate; as, that it was a shame to sit whining and mourning under a sermon, and a shame to come sighing and groaning home; that it was a shame to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said also, that religion made a man grow strange to the great, because of a few vices (which he called by finer names), and made him own and respect the base, because of the same religious fraternity: and is not this, said he, a shame?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at first. Yea, he put me so to it, that my blood came up in my face: even this *Shame* fetched it up, and had almost beat me quite off. But at last I began to consider, that that which is highly esteemed among men is had in abomination with God. (Luke xvi. 15.) And I thought again, this *Shame* tells me what men are; but it tells me nothing what God, or the word of God, is. And I thought, moreover, that at the day of doom we shall not be doomed to death or life, according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the Kingdom of Heaven are wisest, and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation: shall I entertain thee against my sovereign Lord? how then shall I look him in the face at his coming? (Mark viii. 38.) Should I now be ashamed of his ways and servants, how can I expect the blessing? But indeed this Shame was a bold villain; I could scarcely shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend religion; but at last I told him, that it was but in vain to attempt further in this business; for

those things that he disdained, in those did I see most glory; and so at last I got past this importunate one. And when I had shaken him off, then I began to sing,

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold and suited to the flesh,
And come, and come, and come again afresh:
That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then
Be vigilant, and quit themselves like men.

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name: for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good; but if he was not himself audacious, he would never attempt to do as he does: but let us still resist him; for notwithstanding all his bravadoes, he promoteth the fool, and none else. "The wise shall inherit glory (said Solomon), but shame shall be the promotion of fools." (Prov. iii. 35.)

Faith. I think we must cry to Him for help against Shame, that would have us to be valiant for truth upon the earth.

Chr. You say true. But did you meet with nobody else in that Valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death.¹

Chr. 'Twas well for you; I am sure it fared far otherwise with me. I had, for a long season, as soon almost as I entered into that Valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces. For, as he threw me, my sword flew out of my hand; nay, he told me he was sure of me; but I cried unto God, and He heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half

¹ Christian in great measure escaped the peculiar temptations that assaulted Faithful; yet he sympathized with him: nor did the latter deem the gloomy experiences of his brother visionary or imaginative, though he had been exempted from them.

the way through it. I thought I should have been killed there over and over; but at last day broke, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover I saw in my dream, that, as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative, walking at a distance besides them (for in this place there was room enough for them all to walk). He was a tall man, and something more comely at a distance than at hand; to this man Faithful addressed himself in this manner:¹

Faith. Friend! whither away? are you going to the Heavenly Country?

Talk. I am going to the same place.

Faith. That is well; then I hope we may have your good company?

Talk. With a very good will will I be your companion.

Faith. Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you or any other; and I am glad that I have met with those that incline to so good a work; for to speak the truth, there are but few who care thus to spend their time (as they are in their travels), but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Faith. That is indeed a thing to be lamented; for what thing so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of Heaven?

Talk. I like you wonderful well; for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant? that is, if a man hath any delight in things that are wonderful; for instance, if a man doth delight to talk of the history or the mystery

¹ The character here introduced, under a most expressive name, is an admirable portrait, drawn by a masterly hand from some striking original, but exactly resembling numbers in every age and place, where the truths of the gospel are generally known.—Talkative is not so called merely from his loquacity; but also from the *peculiarity* of his religious profession, which gives scope to his natural propensity, by furnishing him with a copious subject, and enabling him to display his talents, or seek credit among pious persons, without the trouble and expense of practical godliness. Such vain talkers especially appear when religious profession is safe and reputable.

of things; or, if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy scripture?

Faith. That is true; but to be profited by such things in our talk should be our chief design.

Talk. That is it that I said; for to talk of such things is most profitable; for, by so doing, a man may get knowledge of many things; as of the vanity of earthly things, and the benefit of things above. Thus in general: But, more particularly, by this a man may learn the necessity of the New Birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn what it is to repent, to believe, to pray, to suffer, or the like; by this also a man may learn what are the great promises and consolations of the gospel to his own comfort. Farther, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause that so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, or only by the talk of them.

Talk. All that I know very well; for a man can receive nothing, except it be given him from Heaven; all is of grace, not of works: I could give you an hundred scriptures for the confirmation of this.

Well then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Talk. What you will: I will talk of things heavenly, or things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial; provided that all be done to our profit.

Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself,) he said to him, but softly,

What a brave companion we have got? Surely this man will make a very excellent Pilgrim.¹

At this Christian modestly smiled, and said, This man, with whom you are so taken, will beguile, with this tongue of his, twenty of them that know him not.

Faith. Do you know him then?

Chr. Know him! yes, better than he knows himself.

Faith. Pray, what is he?

Chr. His name is Talkative; he dwelleth in our town: I wonder that you should be a stranger to him, only I consider that our town is large.

Faith. Whose son is he, and whereabout doth he dwell?

Chr. He is the son of one Say-well; he dwelt in Prating-row, and he is known to all that are acquainted with him by the name of Talkative of Prating-row; and, notwithstanding his fine tongue, he is but a sorry fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them that have not a thorough acquaintance with him; for he is best abroad; near home he is ugly enough. Your saying that he is a pretty man brings to my mind what I have observed in the work of the painter, whose pictures show best at a distance; but, very near, more displeasing.

Faith. But I am ready to think you do but jest, because you smiled.

Chr. God forbid that I should jest (though I smiled) in this matter, or that I should accuse any falsely! I will give you a further discovery of him. This man is for any company, and for any talk: as he talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath is in his tongue, and his religion is to make a noise therewith.

Faith. Say you so? Then am I in this man greatly deceived.

¹ Talkative's discourse is copied, with surprising exactness, from that of numbers who learn *doctrinally* to discuss even *experimental* subjects, of which they never felt the energy and efficacy in their own souls.

Chr. Deceived! you may be sure of it. Remember the proverb, "They say and do not:" but "the kingdom of God is not in word, but in power." (Matt. xxiii. 3. 1 Cor. iv. 20.) He talketh of Prayer, of Repentance, of Faith, and of the New Birth; but he knows but only to talk of them. I have been in his family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of savour. There is there neither prayer nor sign of repentance for sin; yea, the brute, in his kind, serves God far better than he. He is the very stain, reproach, and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him. (Rom. ii. 23, 24.) Thus say the common people that know him, "A saint abroad, and a devil at home!" His poor family finds it so; he is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for, or to speak to him. Men that have any dealings with him say, "It is better to deal with a Turk than with him; for fairer dealings they shall have at their hands." This Talkative, if it be possible, will go beyond them, beguile and over-reach them. Besides, he brings up his sons to follow his steps; and if he finds in any of them a *foolish timorousness*, (for so he calls the first appearance of a tender conscience,) he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendation before others. For my part, I am of opinion that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevents not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; yea, had I received this report at their hands only that are enemies to religion, I should have thought it to have been a slander (a lot that oft falls from bad men's mouths upon good men's names and professions); but all these things, yea, and a great many more as bad, of my own knowledge, I can prove him guilty of. Besides, good men are ashamed of him; they

can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him.

Faith. Well, I see that *saying* and *doing* are two things; and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body; for as the body, without the soul, is but a dead carcass; so *saying*, if it be alone, is but a dead carcass also. The soul of religion is the practick part; "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This Talkative is not aware of; he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit indeed is in the heart and life; and let us assure ourselves that, at the day of doom, men shall be judged according to their fruit. It will not be said then, *Did you believe?* but were you *doers* or *talkers* only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know men at harvest regard nothing but fruit. Not that any thing can be accepted that is not of faith; but I speak this to show you how insignificant the profession of Talkative will be at that day. (James i. 27. See verses 2, 3, 24, 26. Matt. xxiii. 2.)

Faith. This brings to my mind that of Moses, by which he describeth the beast that is clean. He is such a one that parteth the hoof, and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud, but yet is unclean, because he parteth not the hoof. (Levit. xi. Deut. xiv.) And this truly resembleth Talkative: He cheweth the cud; he seeketh knowledge, he cheweth upon the word; but he divideth not the hoof, he parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have spoken, for ought I know, the true gospel sense of these texts. And I will add another thing: Paul calleth some men, yea and those great talkers too, "sounding brass and tinkling cymbals;" that is, as he expounds them in another place, "things without life, giving sound;" things without life, that is, without the true faith and grace of the gospel; and consequently, things that

shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as it were the tongue or voice of an angel.¹ (1 Cor. xiii. 1—3. and xiv. 7.)

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart and turn it.

Faith. What would you have me do?

Chr. Why, go to him, and enter into some serious discourse about the *power of religion*; and ask him plainly (when he has approved of it, for that he will), whether this thing be set up in his heart, house, or conversation?

Then Faithful stepped forward again, and said to Talkative, Come, what cheer, how is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

Talk. I perceive then that our talk must be about the *power of things*. Well, it is a very good question, and I shall be willing to answer you, and take my answer in brief, thus: *First*, Where the grace of God is in the heart, it causeth there a great outcry against sin. *Secondly*—

Faith. Nay, hold; let us consider of one at once. I think you should rather say it shows itself, by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against and abhorring of sin?

Faith. Oh! a great deal. A man may cry out against sin of policy; but he cannot abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who

¹ Talkative seems to have been introduced on purpose, that the author might have a fair opportunity of stating his sentiments concerning the practical nature of evangelical religion, to which numbers in his day were too inattentive; so that this admired allegory has fully established the important distinction, between a *dead* and a *living* faith, on which the whole controversy depends.

yet can abide it well enough in the heart, house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very chaste; but she would willingly, notwithstanding that, have committed uncleanness with him. (Gen. xxxix. 15.) Some cry out against sin even as a mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I! I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Faith. This sign should have been first; but, first or last, it is also false: for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul; yea, if a man have all knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said, "Do you know all these things?" and the disciples had answered, "Yes," he added, "*Blessed are ye, if ye do them.*" He doth not lay the blessing in the knowledge of them, but in the doing of them; for there is a knowledge that is not attended with doing: "He that knoweth his Master's will, and doeth it not." A man may know like an angel, and yet be no Christian; therefore your sign of it is not true. Indeed, to *know* is a thing that pleaseth talkers and boasters; but to *do* is that which pleaseth God: Not that the heart can be good without knowledge; for, without that, the heart is naught. There are therefore two sorts of knowledge; knowledge that resteth in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart. The first of these will serve the talker; but, without the other, the true Christian is not content. "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart." (Psalm cxix. 34.)

Talk. You lie at the catch again: this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself either to him that hath it, or to standers by. (John xvi. 8. Rom. vii. 24. Mark xvi. 16. Psalm xxxviii. 18. Jer. xxxi. 19. Gal. i. 15. Rev. i. 6. &c.) To him that hath it, thus: It gives him conviction of sin, especially the defilement of his nature, and the sin of unbelief (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ). This sight and sense of things worketh in him sorrow and shame for sin. He findeth, moreover, revealed in him¹ the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings, and thirstings after him; to which hungerings, &c. the promise is made. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But, though I say it discovereth itself thus unto him, yet it is but seldom he is able to conclude that this is a work of grace, because his corruptions now, and his abused reason, make his mind to misjudge in this matter. Therefore, in him that hath this work, there is required a very sound judgment, before he can with steadiness conclude that this is a work of grace.

To others it is thus discovered: 1. By an experimental confession of faith in Christ. (Rom. x. 10.) 2. By a life answerable to that confession (Phil. i. 27.); to wit, a life of holiness, heart-holiness; family-holiness, if he hath a family; and by conversation-holiness in the world; which, in the general, teacheth him inwardly to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world, not by talk only, as an hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word. (Matt. v. 8. Psalm l. 23.

¹ The expression *revealed in him* is taken from St. Paul, Gal. i. 16. Our author, however, evidently meant no more, than the illumination of the Holy Spirit enabling a man to understand, believe, admire and love the truths of the Bible respecting Christ; and not any new revelation. These enthusiastic expectations and experiences have deceived many and stumbled more: and have done greater harm to the cause of evangelical religion, than can be conceived or expressed.

John xiv. 15.) And now, Sir, as to this brief description of the work of grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear. Let me therefore have your second question.

Faith. It is this: Do you experience this first part of the description of it, and doth your life and conversation testify the same? Or standeth your religion in word or tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say *Amen* to, and also nothing but what your conscience can justify you in: "For not he that commendeth himself is approved, but whom the Lord commendeth." Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Then Talkative at first began to blush; but, recovering himself, he thus replied: You come now to experience, to conscience, and God; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect; nor am I disposed to give an answer to such questions, because I count not myself bound thereto, unless you take upon you to be a catechiser: and though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions?

Faith. Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides to tell you the truth, I have heard of you, that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say you are a spot among Christians, and that religion fareth the worse for your ungodly conversation; that some have already stumbled at your wicked ways; and that more are in danger of being destroyed thereby. Your religion, and an alehouse, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c. will stand together. The proverb is true of you which is said of a whore, *viz.* "That she is a shame to all women!" so are you a shame to all professors.¹

¹ It is not enough to state practical and experimental subjects in the plainest and most

Talk. Since you are so ready to take up reports, and to judge so rashly as you do, I cannot but conclude you are some peevish or melancholic man, not fit to be discoursed with; and so *Adieu!*

Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life. But he is gone, as I said; let him go; the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing, (as I suppose he will do,) as he is, he would have been but a blot in our company; besides, the apostle says, "From such withdraw thyself."¹

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again: however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly as you did. There is but little of this faithful dealing with men now-a-days, and that makes religion to stink in the nostrils of so many as it doth; for they are these talkative fools whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly,) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as you have done; then should they either be made more conformable to religion, or the company of saints would be too hot for them.

Then did Faithful say,

How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of *heart-work*, like the moon
That's past the full, into the wane he goes;
And so will all but he that *heart-work* knows.

Thus they went on talking of what they had seen by the way;

distinguishing manner: we ought also to apply them to men's consciences, by the most solemn and particular interrogations.

¹ This apostolical rule is of the greatest importance. While conscientious Christians, from a mistaken candour, tolerate scandalous professors and associate with them, they seem to allow that they belong to the same family; and the world will charge their immoralities on the doctrines of the gospel, saying of those who profess them, 'They are all alike, if we could find them out.' But did all, "who adorn the doctrine of God our Saviour," withdraw from such men, the world would be compelled to see the difference between hypocrites and real Christians.

and so made that way easy, which would otherwise, no doubt, have been tedious to them; for now they went through a Wilderness.

Now, when they were almost quite out of this Wilderness, Faithful chanced to cast his eye back, and espied one coming after them: and he knew him. Oh! said Faithful to his brother, who comes yonder! Then Christian looked, and said, It is my good friend Evangelist.¹ Ay, and my good friend too, said Faithful; for it was he that set me on the way to the Gate. Now was Evangelist come up unto them, and thus saluted them:

Evan. Peace be to you, dearly beloved, and peace be to your helpers.

Chr. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness, and unwearied labours for my eternal good.

And a thousand times welcome, said good Faithful; thy company, O sweet Evangelist, how desirable is it to us poor pilgrims!

Then said Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way, and how, and with what difficulty, they had arrived to that place.

Right glad am I, said Evangelist, not that you have met with trials, but that you have been victors; and for that you have, notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have reaped; and the day is coming, when both he that sowed and they that reaped shall rejoice together; that is, if you hold out: for in due time ye shall reap, if ye faint not. The crown is before you, and it is an incorruptible one: so run, that you may obtain it. Some there be that set out for this crown, and after they have gone far for it, another comes in and takes it from them. Hold fast, therefore, that you have; let no man take your

¹ The author, intending in the next place to represent his pilgrims as exposed to severe persecution, and to exhibit in one view what Christians should expect, and may be exposed to, from the enmity of the world, very judiciously introduces that interesting scene by Evangelist's meeting them, with suitable cautions, exhortations, and encouragements.

crown. You are not yet out of the gunshot of the devil: you have not yet resisted unto blood, striving against sin. Let the kingdom be always before you, and believe steadfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked. Set your faces like a flint; you have all power in heaven and earth on your side. (John iv. 36. Gal. vi. 9. 1 Cor. ix. 24—27. Rev. iii. 11.)

Then Christian thanked him for his exhortation; but told him withal, that they would have him speak farther to them for their help the rest of the way; and the rather, for that they well knew that he was a prophet, and could tell them of things that might happen unto them, and also how they might resist and overcome them: to which request Faithful also consented. So Evangelist began as followeth:

My sons, you have heard in the words of the truth of the gospel that you must, through many tribulations, enter into the kingdom of heaven. And again, that, in every city, bonds and afflictions abide you; and therefore you cannot expect that you should long go on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow; for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by and by see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you; and be you sure that one or both of you must seal the testimony which you hold, with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men, and commit the keeping of your souls to God in well-doing, as unto a faithful Creator.¹

¹ The able and faithful minister can foretell many things, from his knowledge of the scriptures, and enlarged experience and observation, of which his people are not aware. He knows

Then I saw in my dream that, when they were got out of the wilderness, they presently saw a town before them, and the name of that town is *Vanity*; and at the town there is a fair kept, called *Vanity-fair*:¹ it is kept all the year long; it beareth the name of Vanity-fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity: as is the saying of the wise, "All that cometh is vanity." (Isaiah xl. 17. Eccl. i. 2. and ii. 11, 17.)

This Fair is no new-erected business, but a thing of ancient standing. I will show you the original of it: Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this Town of Vanity, they contrived here to set up a fair; a fair wherein should be sold all sorts of vanity, and that it should last all the year long. Therefore, at this fair, are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures, and delights of all sorts; as whores, bawds, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this Fair, there is at all times to be seen, jugglings, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen too, and that for nothing, thefts, murders, adulteries, false swearers, and that of a blood-red colour.²

And as, in other fairs of less moment, there are several rows and streets, under their proper names, where such and such wares are

beforehand, "That through much tribulation they must enter into the kingdom of God." When Christians are called forth to more public situations, they need peculiar cautions and instructions, for inexperience renders men inattentive to the words of scripture.

¹ In general, Vanity-fair represents the wretched state of things, in those populous places especially where true religion is neglected and persecuted. Satan, the god and prince of this world, is permitted to excite fierce persecution in some places and on some occasions, while at other times he is restrained.

² Mr. Bunyan, living in the country, had frequent opportunities of witnessing those fairs, which are held first in one town and then in another; and of observing the pernicious effects produced on the principles, morals, health, and circumstances of young persons especially, by thus drawing together a multitude, from motives of interest, dissipation, and excess.

vended, so here likewise you have the proper places, rows, streets (*viz.* countries and kingdoms,) where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of Vanities are to be sold. But as, in other fairs, some one commodity is the chief of all the fair, so the ware of Rome, and her merchandise, is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.¹

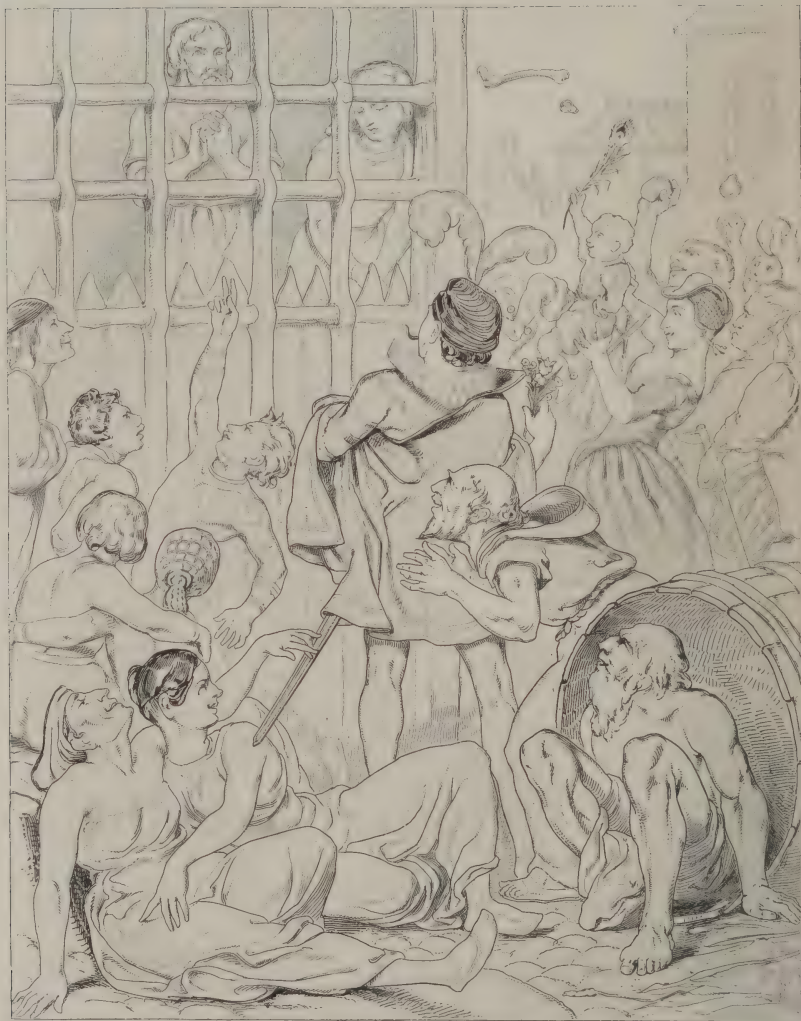
Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that would go to the City, and yet not go through this town, must needs go out of the world. The Prince of princes himself, when here, went through this town to his own country, and that upon a fair day too: Yea, and as I think, it was Beelzebub, the chief Lord of this Fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him reverence as he went through the town; yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, without laying out so much as one farthing upon these vanities. This Fair, therefore, is an ancient thing, of long standing, and a very great fair.² (1 Cor. v. 10. Matt. iv. 8. Luke iv. 5—7.)

Now, these pilgrims, as I said, must needs go through this Fair. Well, so they did; but behold, even as they entered into the fair, all

¹ Our author evidently designed to exhibit in his allegory the grand outlines of the difficulties, temptations, and sufferings to which believers are exposed in this evil world; which, in a work of this nature, must be related as if they came upon them one after another in regular succession; though in actual experience several may meet together, many may molest the same person again and again, and some harass him in every stage of his journey. To this an allusion is made by the 'rows' in this fair. Writing at the time he did, he might well say the English nation had taken a dislike to the merchandise of Rome. It is to be hoped that dislike may continue.

² Here are inserted the following lines,—

'Behold Vanity-fair! The pilgrims there
Are chained and stoned beside:
Even so it was our Lord past here,
And on Mount Calvary died.'



W. B. Scott

They are made a Derision at Vanity Fair.

the people in the fair were moved, and the town itself, as it were, in a hubbub about them, and that for several reasons; for,

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair. The people, therefore, of the fair, made a great gazing upon them. Some said they were fools; some, they were bedlams; and some, they were outlandish men. (1 Cor. iv. 9, 10.)

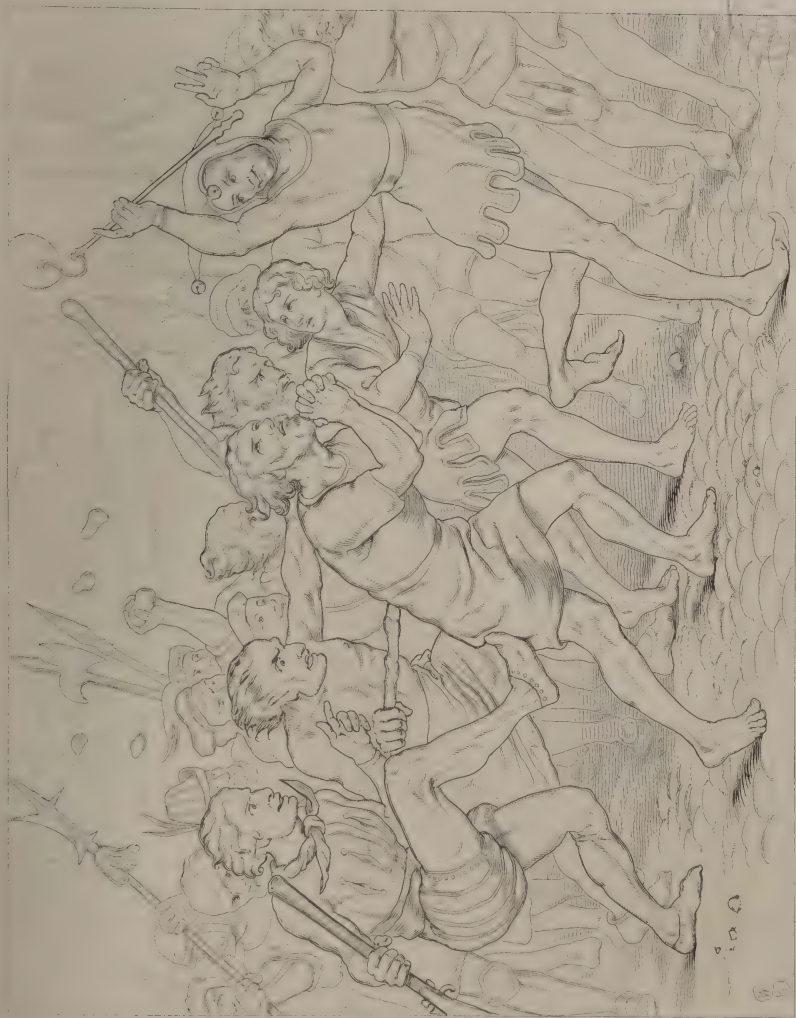
Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few could understand what they said; they naturally spoke the language of Canaan, but they that kept the fair were the men of this world; so that from one end of the fair to the other, they seemed barbarians each to the other.

Thirdly, But that which did not a little amuse the merchandisers was, that these pilgrims set very light by all their wares; they cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, "Turn away mine eyes from beholding vanity;" and look upwards, signifying that their trade and traffic was in heaven.

One chanced mockingly, beholding the carriage of the men, to say unto them, "What will ye buy?" But they, looking gravely upon him, said, "*We buy the truth.*" (Prov. xxiii. 23.) At that there was an occasion taken to despise the men the more: some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last, things came to an hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the Great One of the fair, who quickly came down, and deputed some of his most trusty friends to take those men into examination, about whom the fair was almost overturned. So the men were brought to examination; and they that sat upon them asked, Whence they came? whither they went? and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem; and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them and to let them in their journey; except it was for that, when one asked them what they would buy, they said they would "*Buy the truth.*" (Heb. xi. 13—16.) But they

that were appointed to examine them did not believe them to be any other than bedlams and mad, or else such as came to put all things into a confusion in the fair. Therefore they took them, and beat them, and besmeared them with dirt, and then put them into the cage, that they might be made a spectacle to all the men of the fair.¹ There, therefore, they lay for some time, and were made the objects of any man's sport, or malice, or revenge, the Great One of the fair laughing still at all that befell them. But the men being patient, and not rendering railing for railing, but contrariwise blessing, and giving good words for bad, and kindness for injuries done, some men in the fair, that were more observing and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men: They, therefore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The others replied, that, for ought they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men that they had abused. Thus after divers words had passed on both sides (the men behaving themselves all the while very wisely and soberly before them,) they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and were charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison of the rest),

¹ Our author doubtless drew many of his portraits, in the subsequent historical picture, from originals then sufficiently known: and if any think that he has heightened his colourings, it may furnish them with a subject for gratitude, and a reason for content and peaceable submission to our rulers. In Foxe's Martyrs we meet with authenticated facts, that fully equal this allegorical representation: nay, "The Acts of the Apostles" give us the very same view of the subject.



Christian & Faithful beaten at Vanity Fair.

several of the men in the fair. This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that neither cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

Here, therefore, they called again to mind what they had heard from their faithful friend Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best on't; therefore each man secretly wished that he might have the preferment; but committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned.¹ The Judge's name was *Lord Hategood*; their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were these:

"That they are enemies to and disturbers of the trade; that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their Prince."

Then Faithful began to answer, That he had only set himself against that which had set itself against Him that is higher than the highest. And, said he, as for disturbance, I make none, being myself a man of peace; the parties that were won to us were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since

¹ The description of the process, instituted against the pilgrims, is given in language taken from the legal forms used in our courts of justice, which in Mr. Bunyan's days were shamefully perverted to subserve the most iniquitous oppressions.

he is Beelzebub, the enemy of our Lord, I defy him and all his angels.¹

Then proclamation was made, that they that had ought to say for their lord the king against the prisoner at the bar should forthwith appear and give in their evidence. So there came in three witnesses, to wit, *Envy*, *Superstition*, and *Pickthank*.² They were then asked, if they knew the prisoner at the bar? and what they had to say for their lord the king against him?

Then stood forth *Envy*, and said to this effect: My lord, I have known this man a long time, and will attest upon oath, before this honourable bench, that he is ——

Judge. Hold——Give him his oath.

So they swore him. Then he said, My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country; he neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions,³ which he, in the general, calls *principles of faith and holiness*. And, in particular, I heard him once myself affirm, that Christianity and the customs of our town of vanity were diametrically opposite, and could not be reconciled: by which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Then did the Judge say to him, Hast thou any more to say?

Envy. My lord, I could say much more, only I would not be tedious to the court; yet, if need be, when the other gentlemen have given in their evidence, rather than any thing shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid stand by.

¹ This allegorical narrative is framed in such a manner, as emphatically to expose the *secret* reasons which influence men to persecute their inoffensive neighbours; and the very names employed declare the several corrupt principles of the heart, from whence this atrocious conduct results.

² The names of these witnesses declare the characters of the most active instruments of persecution. Even Pilate could perceive that the Jewish scribes and priests were actuated by *envy*, in delivering up Jesus to him. His instructions discredited theirs, and diminished their reputation and influence; he was more followed than they; and, in proportion as he was deemed a teacher sent from God, they were disregarded as blind guides.

³ It has always been the practice of envious accusers to represent those, who refuse religious conformity, as *disloyal* and disaffected to the civil government of their country; because they judge it "right to obey God rather than man!"

Then they called Superstition,¹ and bid him look upon the prisoner at the bar; they also asked what he could say for their lord the king against him? Then they swore him: so he began.

Super. My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him: however, this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this town; for then talking with him, I heard him say, that our religion was naught, and such by which a man could by no means please God: Which saying of his, my lord, your lordship very well knows what necessarily thence will follow; to wit, that we still do worship in vain, are yet in our sins, and finally shall be damned. And this is that which I have to say.

Then was Pickthank² sworn, and bid say what he knew, in behalf of their lord the king, against the prisoner at the bar.

Pick. My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoken; for he hath railed on our noble prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are, the *Lord Oldman*, the *Lord Carnal Delight*, the *Lord Luxurious*, the *Lord Desire of Vain Glory*, my old *Lord Letchery*, *Sir Having Greedy*, with all the rest of our nobility; and he hath said, moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his Judge, calling you an ungodly villain, with many other such-like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

¹ Superstition represents another class of underling persecutors;—for the principals are often masked infidels. Traditions, human inventions, forms and externals, appear to them decent, venerable, and sacred; and they are mistaken, with pertinacious ignorance, for the substance of religion.

² Pickthank represents a set of tools that persecutors continually use; namely, men of no religious principle; who assume the appearance of zeal for any party, as may best promote their interest; and who inwardly despise both the superstitious and the spiritual worshipper.

Faith. May I speak a few words in my own defence?¹

Judge. Sirrah, sirrah! thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards thee, let us hear what thou, vile runagate, hast to say.

Faith. 1. I say then, in answer to what Mr. Envy hath spoken, I never said ought but this, That what rule, or laws, or custom, or people, were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready, here before you, to make my recantation.

2. As to the second, to wit, Mr. Superstition, and his charge against me, I said only this, That in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God, that is not agreeable to divine revelation, cannot be done but by a human faith; which faith will not be profitable to eternal life.

3. As to what Mr. Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like), that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit to be in hell than in this town and country: *And so the Lord have mercy upon me.*

Then the judge called to the jury (who all this while stood by to hear and observe): Gentlemen of the jury, you see this man, about whom so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession. It lieth now in your breasts to hang him or save his life; but yet I think meet to instruct you in our law.

There was an act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply, and grow too strong for him, their males should be thrown into the

¹ Faithful's defence is introduced by these lines, as in the foregoing instances,—

“Now, Faithful, play the man, speak for thy God;
Fear not the wicked's malice, nor their rod:
Speak boldly, man, the truth is on thy side;
Die for it, and to life in triumph ride.”

river. (Exod. i.) There was also an act made in the days of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace. (Dan. iii.) There was also an act made in the days of Darius, that whoso, for some time, called upon any god but him should be cast into the lions' den. (Dan. vi.) Now, the substance of these laws this rebel hath broken, not only in thought (which is not to be borne,) but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and, for the treason that he hath already confessed, he deserveth to die the death.¹

Then went the jury² out, whose names were, *Mr. Blindman*, *Mr. No-good*, *Mr. Malice*, *Mr. Love-lust*, *Mr. live-loose*, *Mr. Heady*, *Mr. High-mind*, *Mr. Enmity*, *Mr. liar*, *Mr. Cruelty*, *Mr. Hate-light*, and *Mr. Implacable*; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first among themselves Mr. Blindman, the foreman, said, I see clearly that this man is an heretic. Then said Mr. No-good, Away with such a fellow from the earth. Ay, said Mr. Malice, for I hate the very looks of him. Then said Mr. Love-lust, I could never endure him. Nor I, said Mr. Live-loose, for he would always be condemning my way. Hang him, hang him! said Mr. Heady. A sorry scrub, said Mr. High-mind. My heart riseth against him, said Mr. Enmity. He is a rogue, said Mr. Liar. Hanging is too

¹ A more just and keen satirical description of such *legal* iniquities can scarcely be imagined, than that contained in this passage. The statutes and precedents adduced (with a humorous and well imitated reference to the style and manner in which charges are commonly given to juries,) show what patterns persecuting legislators and magistrates choose to copy, and whose kingdom they labour to uphold.

² The names of the jurymen, and their general and particular verdicts, the cruel execution of Faithful, and the happy event of his sufferings, need no comment.

The following lines are here introduced as before:—

“Brave Faithful! bravely done in word and deed!
Judge, witnesses, and jury have, instead
Of overcoming thee, but shown their rage:
When they are dead, thou’lt live from age to age.”

good for him, said Mr. Cruelty. Let us despatch him out of the way, said Mr. Hate-light. Then said Mr. Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death. And so they did. Therefore he was presently condemned to be had from the place where he was to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out to do with him according to their law; and first they scourged him, then they buffeted him, then they lanced his flesh with knives, after that they stoned him with stones, then pricked him with their swords, and, last of all, they burnt him to ashes at the stake. Thus came Faithful to his end.

Now I saw that there stood behind the multitude a chariot and a couple of horses waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds, with sound of trumpet, the nearest way to the Celestial Gate.

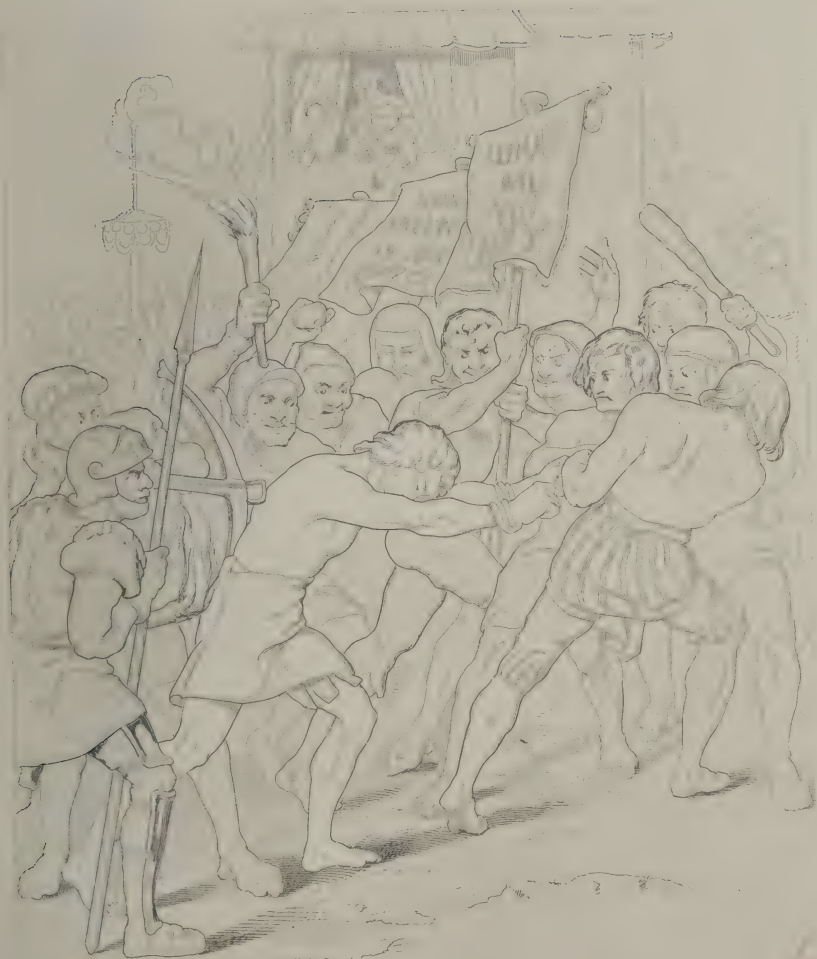
But as for Christian, he had some respite, and was remanded back to prison; so he remained there for a space: but he who overrules all things having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way.

And as he went he sang, saying,

Well Faithful, thou hast faithfully professed
Unto thy Lord, with whom thou shalt be bless'd;
When faithless ones, with all their vain delights,
Are crying out under their hellish plights:
Sing, Faithful, sing, and let thy name survive;
For, though they kill'd thee, thou art yet alive.

Now I saw in my dream that Christian went not forth alone; for there was one whose name was Hopeful,¹ (being so made by the beholding of Christian and Faithful in their words and behaviour in their sufferings at the fair,) who joined himself unto him, and enter-

¹ The name of Christian's new companion denotes the opinion, which established believers form at first, of such as begin to profess the gospel in an intelligent manner. The nature of an allegory rendered it impracticable to introduce the new convert, as beginning his pilgrimage from the same place, or going through the same scenes, as Christian had done: neither could Faithful, for the same reason, be represented as passing the river afterwards mentioned.



Faithful is dragged to Death.



The Martyrdom of Faithful.

ing into a brotherly covenant, told him that he would be his companion. Thus one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many more of the men in the fair that would take their time, and follow after.

So I saw that, quickly after they were got out of the fair, they overtook one that was going before them, whose name was By-ends; so they said to him, What countryman, Sir? and how far go you this way? He told them that he came from the town of Fair-speech, and that he was going to the Celestial City: but told them not his name.

From Fair-speech, said Christian: is there any good that lives there? (Prov. xxvi. 25.)

Yes, said By-ends, I hope.

Pray, Sir, what may I call you? said Christian.

By-ends. I am a stranger to you, and you to me: If you be going this way, I shall be glad of your company; if not, I must be content.

This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it's a wealthy place.

By-ends. Yes, I will assure you that it is, and I have very many rich kindred there.

Chr. Pray, who are your kindred there, if a man may be so bold?

By-ends. Almost the whole town; but, in particular, my Lord Turn-about, my Lord Time-server, my Lord Fair-speech (from whose ancestors that town first took its name): also Mr. Smooth-man, Mr. Facing-both-ways, Mr. Any-thing; and the parson of our parish, Mr. Two-tongues, was my mother's own brother, by father's side; and to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way, and rowing another; and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes; and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter; therefore she came of a very honourable family, and is arrived at such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. 'Tis true, we somewhat differ in religion from those of the stricter sort; yet but in two small points, *First*, We never

strive against wind and tide. *Secondly*, We are always most zealous when Religion goes in his silver slippers: we love much to walk with him in the street, if the sun shines and the people applaud him.¹

Then Christian stepped a little aside to his fellow Hopeful, saying, It runs in my mind, that this is one By-ends of Fair-speech; and, if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and if I take not my mark amiss, I deem I have half a guess of you; is not your name Mr. By-ends of Fair-speech?

By-ends. This is not my name: but indeed it is a nickname that is given me by some that cannot abide me; and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you never give an occasion to men to call you by this name?

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me therefore with reproach.

Chr. I thought, indeed, that you were the man that I heard of; and, to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it. You shall find me a fair company-keeper, if you will still admit me your associate.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion: you must also own religion in his rags, as well as when in his silver slippers; and stand

¹ The character of By-ends, and the group that attended him, forms a clear detection and merited condemnation of a large company of false professors; and is not at all inferior in importance to the preceding severe satire on open persecutors.—When rest is given to the church, hypocrites often multiply more than real Christians.—The name of this man, and those of his town and relations, do not merely describe his original character and situation, (as Christian was at first called Graceless of the city of Destruction;) but they denote the nature of his religious profession.

by him too when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step farther, unless you will do, in what I propound, as we.

Then said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

Now, I saw in my dream, that Christian and Hopeful forsook him, and kept their distance before him;¹ but one of them looking back saw three men following Mr. By-ends; and behold, as they came up with him, he made them a very low congee, and they also gave him a compliment. The men's names were, *Mr. Hold-the-world*, *Mr. Money-love*, and *Mr. Save-all*; men that Mr. By-ends had formerly been acquainted with; for, in their minority, they were schoolfellows, and were taught by one *Mr. Gripeman*, a schoolmaster in Love-gain, which is a market-town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.²

Well, when they had, as I said, thus saluted each other, Mr. Money-love said to Mr. By-ends, Who are they upon the road before us? for Christian and Hopeful were yet within view.

By-ends. They are a couple of far countrymen that, after their mode, are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had

¹ In the second edition, printed 1678, all the subsequent part of this episode is wanting; till Christian and Hopeful enter the plain *Ease*: but there can be no doubt of its having been added by the author himself, for it is in his manner entirely.

² It might have been supposed that the persons here introduced were settled inhabitants of the town of Vanity, or the city of Destruction: but indeed they professed themselves pilgrims, and desired during the 'sun-shine' to associate with pilgrims; provided they would allow them to *hold the world, love money*, and *save all*, whatever became of faith and holiness, of honesty, piety, truth, and charity!

their good company; for they, and we, and you, Sir, I hope, are all going on pilgrimage.¹

By-ends. We are so indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that let a man be never so godly, yet, if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That's bad: but we read of some that are righteous over-much;² and such men's rigidity prevails with them to judge and condemn all but themselves. But, I pray, what and how many were the things wherein you differed?

By-ends. Why, they, after their head-strong manner, conclude that it is duty to rush on their journey all weathers, and I am for waiting for wind and tide. They are for hazarding all for God at a clap, and I am for taking all advantages to secure my life and state. They are for holding their notions, though all other men be against them; but I am for religion, in what and so far as the times and my safety will bear it. They are for religion when in rags and contempt; but I am for him when he walks in his silver slippers, in the sunshine, and with applause.

Hold-the-world. Ay, and hold you there still, good Mr. By-ends! for, for my part, I can count him but a fool that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents; it's best to make hay while the sun shines; you see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings

¹ The most frugal support of religious worship, with the most disinterested pastors and managers, is attended with an expense that the poor of the flock are utterly unable to defray; by this opening, Hold-the-world and Money-love frequently obtain admission, and acquire undue influence among pilgrims. The rich, and they who are growing rich, have more need of self-examination and jealousy over their own hearts than any other persons; because they will be less plainly warned and reprov'd, in public and private, than their inferiors.

² This expression of Solomon is the constant plea of those who neglect the most essential duties of their place and station, to avoid the cross, and preserve their worldly interests; and thus "they wrest the scriptures to their own destruction."

unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion; and Job says, that a good man "shall lay up gold as dust." But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-Love. No, there needs no more words about this matter indeed; for he that believes neither scripture nor reason (and you see we have both on our side), neither knows his own liberty, nor seeks his own safety.¹

By-ends. My brethren, we are, as you see, going all on pilgrimage, and, for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister or a tradesman, &c. should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them, except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before; may he not use this means to attain his end, and yet be a right honest man?

Money-love. I see the bottom of your question: and with these gentlemen's good leave, I will endeavour to shape you an answer. And *first*, to speak to your question, as it concerneth a minister himself: Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far; he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering of some of his principles. For my part, I see no reason why a man may not do this (provided he has a call,) ay, and more a great deal besides, and yet be an honest man. For why?

1. His desire of a greater benefice is lawful, (this cannot be contradicted,) since 'tis set before him by Providence; so then he may get it if he can, making no question for conscience sake.

¹ This dialogue is not in the least more absurd and selfish, than the discourse of many who attend on the preaching of the gospel, and expect to be thought believers.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man; yea, makes him better improve his parts, which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth, (1.) That he is of a self-denying temper; (2.) Of a sweet and winning deportment; and (3.) So more fit for the ministerial function.

4. I conclude, then, that a minister that changes a *small* for a *great* should not, for so doing, be judged as covetous; but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.¹

And now to the *second* part of the question, which concerns the tradesman you mentioned: Suppose such an one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop; for my part, I see no reason but this may be lawfully done. For why?

1. To become religious is a virtue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is come of them that are good, by becoming good himself; so, then, here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore, to become religious to get all these, is a good and profitable design.

This answer, thus made by Mr. Money-love to Mr. By-ends' question, was highly applauded by them all; wherefore they concluded, upon the whole, that it was most wholesome and advantageous; and because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to

¹ There is a fund of satirical humour in the supposed case here very gravely stated; and, if the author, in his accurate observations on mankind, selected his example from among the mercenaries that are the scandal of the established church, her most faithful friends will not greatly resent this conduct of a dissenter.

assault them with the question as soon as they overtook them; and the rather, because they had opposed Mr. By-ends before. So they called after them, and they stopped, and stood still till they came up to them; but they concluded, as they went, that not Mr. By-ends, but old Mr. Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. By-ends and them, at their parting a little before.

So they came up to each other; and, after a short salutation, Mr. Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Then said Christian, Even a babe in religion may answer ten thousand such questions; for if it be unlawful to follow Christ for loaves (as it is, (John vi.)), how much more abominable is it to make of him and religion a stalking-horse, to get and enjoy the world! Nor do we find any other than heathens, hypocrites, devils and witches, that are of this opinion.

1. Heathens; for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them but by being circumcised, they said to their companions, "If every male of us be circumcised as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?" Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20—24.

2. The hypocritical Pharisees were also of this religion: Long prayers were their pretence, but to get widows' houses was their intent; and greater damnation was from God their judgment. (Luke xx. 47.)

3. Judas, the devil, was also of this religion: he was religious for the bag, that he might be possessed of what was put therein; but he was lost, cast away, and the very son of perdition.

4. Simon, the wizzard, was of this religion too; for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according. (Acts viii. 19—22.)

5. Neither will it out of my mind but that that man that takes up religion for the world, will throw away religion for the world;

for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr. By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease, where they went with much content: but that plain was but narrow, so they were quickly got over it. Now, at the farther side of that plain was a little hill, called Lucre,¹ and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brim of the pit, the ground being deceitful under them broke, and they were slain. Some also had been maimed there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas,² (gentleman like,) to call passengers to come and see; who said to Christian and his fellow, Ho! turn aside hither and I will show you a thing.³

¹ The hill Lucre, with the silver mine, is a *little out* of the pilgrim's path, even in times of the greatest outward rest and security.

² We know not in what way the love of this present world influenced Demas to forsake St. Paul; and it is not agreed whether he afterwards repented, or whether he was finally an apostate; yet our author is warranted by the general opinion in thus using his name, and joining it with those of Gehazi, Judas and others.

³ The love of money often springs from a vain affectation of gentility, which is emphatically implied by the epithet *gentleman-like* bestowed on Demas. Perhaps Satan never carried a more important point, within the visible church, than when the opinion was adopted,

Chr. What thing so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure; if you will come, with a little pains, you may richly provide for yourselves.

Then said Hopeful, Let us go see.

Not I, said Christian; I have heard of this place before now, and how many have there been slain; and besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage. (Hosea iv. 8.)

Demas. Not very dangerous, except to those that are careless. But withal he blushed as he spake.

Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

Then Demas called again, saying, But will you not come over and see?

Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned, for thine own turning aside, by one of his Majesty's judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him. (2 Tim. iv. 10.)

Demas cried again, that he also was one of their fraternity; and that, if they would tarry a little, he also himself would walk with them.

Then said Christian, what is thy name? Is it not the same by the which I have called thee?

Demas. Yes, my name is Demas; I am the son of Abraham.

that the clergy were gentlemen by profession; and when he led them to infer from it, that they and their families ought to live in a genteel and fashionable style.

Chr. I know you; Gehazi was your great-grandfather, and Judas your father, and you have trod in their steps. It is but a devilish prank that thou usest. Thy father was hanged for a traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will tell him of this thy behaviour. Thus they went their way. (2 Kings v. 20. Matt. xxvi. 14, 15. and xxvii. 1—6.)

By this time, By-ends and his companions were come again within sight, and they, at the first beck, went over to Demas. Now, whether they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian,

By-ends and Silver Demas both agree;
One calls, the other runs, that he may be
A sharer in his lucre; so these do
Take up in this world, and no farther go.

Now I saw that, just on the other side of this plain, the pilgrims came to a place, where stood an old monument hard by the highway-side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into the shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last, Hopeful espied, written above, upon the head thereof, a writing in an unusual hand; but he, being no scholar, called to Christian, (for he was learned,) to see if he could pick out the meaning; so he came, and after a little laying of the letters together, he found the same to be this, *Remember Lot's wife*. So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart, when she was going from Sodom for safety (Gen. xix. 26.); which sudden and amazing sight gave them occasion for this discourse:

Chr. Ah! my brother this is a seasonable sight; it came opportunely to us, after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over as he desired us, and as thou wast inclining to do, my brother, we had, for ought I know,



By ends, Money-lobe and the 'others lost in the Silver Mine.

been made, like this woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife, for wherein was the difference betwixt her sin and mine? She only looked back, and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in my heart.

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment; for she fell not by the destruction of Sodom: yet she was destroyed by another. As we see, she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example; caution that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution. So Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin (Numb. xvi. 31, 32.), did also become a sign or example to others to beware. But, above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman but for looking behind her after, (for we read not that she stepped one foot out of the way,) was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, "*that they were sinners exceedingly*" (Gen. xiii. 13.), because they were sinners *before the Lord*, that is, in his eyesight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was now like the garden of Eden heretofore. (Gen. xiii. 10.) This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rational to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that in despite of such examples that are set continually before them,

to caution them to the contrary, must be partakers of severest judgments.

Hope. Doubtless thou hast said the truth; but what a mercy is it that neither thou, but especially I, am not made my myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

I saw then that they went on their way to a pleasant river,¹ which David the king called "the river of God" (Psalm lxxv. 9.); but John "the river of the water of life." (Rev. xxii. 1, 2. Ezek. xlvii.) Now, their way lay just upon the bank of this river; here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant and enlivening to their weary spirits: besides, on the banks of this river, on either side, were green trees, with all manner of fruit; and the leaves they eat to prevent surfeits, and other diseases that are incident to those that heat their blood by travel. On either side of the river was also a meadow, curiously beautified with lilies, and it was green all the year long. In this meadow they lay down and slept; for here they might lie down safely. (Psalm xxiii. Isa. xxxv. 8.) When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang,

Behold ye how these crystal streams do glide,
To comfort pilgrims, by the highway side!
The meadows green, besides their fragrant smell,
Yield dainties for them! and he who can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

So, when they were disposed to go on, (for they were not as yet at their journey's end,) they ate and drank, and departed.

Now I beheld in my dream, that they had not journeyed far, but

¹ When Abraham had given place to his nephew Lot, and receded from his interests for the credit of his religion, he was immediately favoured with a most encouraging vision, Gen. xiii. 14, 18. Thus the pilgrims, having been enabled to resist the temptation to turn aside for lucre, were indulged with more abundant spiritual consolations, Mark x. 23—30. The Holy Spirit, the inexhaustible source of life, light, holiness, and joy, is represented by "the river of God;" even that "river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb," Rev. xxii. 1.



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They journey by the water of Life.

the river and the way for a time parted; at which they were not a little sorry, yet they durst not go out of the way. Now, the way from the river was rough, and their feet tender by reason of their travel: so the souls of the pilgrims were much discouraged because of the way (Numb. xxi. 4.); wherefore, still as they went on they wished for a better way. Now, a little before them, there was, on the left hand of the road, a meadow and a stile to go over into it, and that meadow is called By-path Meadow. Then said Christian to his fellow, If this meadow lieth along by our way side, let's go over into it. Then he went to the stile to see, and behold a path lay along by the way on the other side of the fence. 'Tis according to my wish, said Christian; here is the easiest going. Come, good Hopeful, and let us go over.¹

Hope. But how if this path should lead us out of the way?

That's not likely, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile. When they were gone over, and were got into the path, they found it very easy for their feet; and withal they, looking before them, espied a man walking as they did, and his name was Vain-confidence; so they called after him, and asked him, Whither that way led? He said, To the Celestial Gate. Look, said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark; so they that were behind lost sight of him that went before.

He therefore, that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit, which was on purpose there made, by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall. So they called to know the matter, but there was none to answer; only they heard a

¹ It is not uncommon for Christians of deeper experience, and more established reputation, to mislead their juniors by turning aside. The path of duty being rough, a *by-path* is discovered which seems to lead the same way; into which, though they need not break through a hedge, they must go over a stile. The Lord leaves them to themselves, to repress their self-confidence, and keep them entirely dependent on him; and thus teaches young converts to follow no man further than he follows Christ.

groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a most dreadful manner, and the water rose amain.

Then Hopeful groaned within himself, saying, O! that I had kept on my way.

Chr. Who could have thought that this path should have led us out of the way?

Hope. I was afraid on't at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Chr. Good brother, be not offended: I am sorry I have brought thee out of the way, and that I have put thee into such imminent danger. Pray, my brother, forgive me; I did not do it of an evil intent.

Hope. Be comforted, my brother, for I forgive thee; and believe too that this shall be for our good.

Chr. I am glad I have with me a merciful brother: but we must not stand here; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first, that if there be any danger, I may be first therein; because by my means we are both gone out of the way.

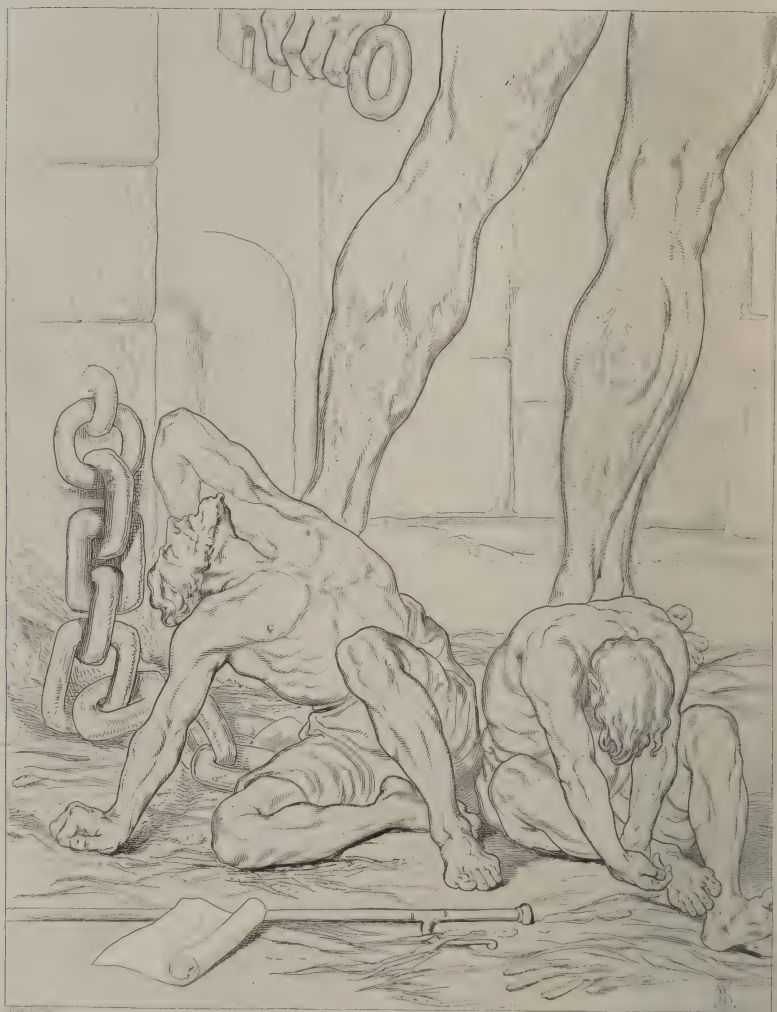
No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again.

Then, for their encouragement, they heard the voice of one saying, "Let thine heart be towards the highway; even the way that thou wentest, turn again." (Jer. xxxi. 21.) But by this time the waters were greatly risen; by reason of which the way of going back was very dangerous. Then I thought that it is easier going out of the way when we are in, than going in when we are out. Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but, being weary, they fell



Giant Despair finds them asleep.



They are locked up by the Giant.

asleep. Now there was not far from the place where they lay, a castle, called Doubting Castle, and the owner whereof was Giant Despair, and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and a surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the Giant, you have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The Giant therefore drove them before him, and put them into his Castle, in a very dark dungeon, nasty and stinking to the spirits of these two men.¹ Here then they lay, from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did.² They were therefore here in evil case, and were far from friends and acquaintance. Now, in this place, Christian had double sorrow, because 'twas through his unadvised counsel that they were brought into this distress.

Now Giant Despair had a wife, and her name was Diffidence. So, when he was gone to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners, and cast them into his dungeon, for trespassing on his grounds. Then he asked her also, What he had best to do further with them? So she asked him, What they were, whence they came, and whither they were bound? and he told

¹ Repeated sins and mistakes bring believers into deep distresses. Growing more and more heartless in religion, and insensible in a most perilous situation, they are led *habitually* to infer that they are hypocrites; that the encouragements of scripture belong not to them; that prayer itself will be of no use to them: and, when they are at length brought to reflection, they are taken prisoners by Despair, and shut up in Doubting-castle.

These lines are here inserted,—

‘The pilgrims now, to gratify the flesh,
Will seek its ease; but, O! how they afresh
Do thereby plunge themselves new griefs into!
Who seek to please the flesh themselves undo.’

² Perhaps the exact time, from Wednesday morning till Saturday night, was mentioned under the idea that it was as long as life can generally be supported in such a situation. The believer may be brought by wilful sin to such a condition, that, to his own apprehension, destruction is inevitable.

her. Then she counselled him, that, when he arose in the morning, he should beat them without mercy.¹ So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them, as if they were dogs, although they never gave him a word of distaste; then he fell upon them, and beat them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress; so all that day they spent their time in nothing but sighs and bitter lamentations. The next night she talking with her husband further about them, and, understanding that they were yet alive, did advise him to counsel them to make away with themselves; so, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: for why, said he, should you choose to live, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and, rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes, in sun-shiny weather, fell into fits,)² and lost for a time the use of his hands; wherefore he withdrew, and left them, as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse:

Brother, said Christian, what shall we do? The life that we now live is miserable! For my part, I know not whether is best, to live

¹ By the circumstance of Despair's doing nothing to the pilgrims, save at the instance of his wife Diffidence, it was perhaps intended in the allegory to show that despair seldom fully seizes any man in this world; and the strongest hold that it can get of a true believer amounts only to a prevailing distrust of God's promises, *with respect to his own case*: for this is accompanied with some small degree of latent hope, discoverable in its effects, though unperceived amidst the distressing feelings of the heart.

² Most, if not all, modern editions read, 'for he sometimes, in *sun-shiny weather*, fell into fits:' but the words in *sun-shiny weather*, are not in the old edition before us. If the author afterwards added them, he probably intended to represent those transient glimpses of hope, which preserve believers from dire extremities in their most discouraged seasons.

thus, or to die out of hand. "My soul chooseth strangling rather than life;" (Job vii. 15.) and the grave is more easy for me than this dungeon! Shall we be ruled by the Giant?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me, than thus for ever to abide. But yet let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder:" no, not to another man's person: much more, then, are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell whither for certain the murderers go? for "no murderer hath eternal life," &c. And let us consider again, that all the law is not in the hand of Giant Despair; others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die; or that, at some time or other, he may forget to lock us in; or but he may, in a short time, have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before; but, however, my brother, let's be patient, and endure a while; the time may come that may give us a happy release; but let us not be our own murderers. With these words Hopeful at present did moderate the mind of his brother; so they continued together, in the dark, that day, in their sad and doleful condition.¹

Well, towards evening, the Giant goes down into the dungeon again, to see if his prisoners had taken his counsel; but when he came there, he found them alive; and, truly, alive was all; for now, what for want of bread and water, and by reason of the wounds they

¹ Hopeful's arguments against self-murder are conclusive: doubtless men in general enter on that awful crime, either disbelieving or forgetting the doctrine of scripture concerning a future and eternal state of retribution.—It is greatly to be wished, that all serious persons would avoid speaking of self-murderers, as having *put an end to their existence*; which certainly tends to mislead the mind of the tempted into very erroneous apprehensions on this most important subject.

received when he beat them, they could do little but breathe. But, I say, he found them alive: at which he fell into a grievous rage, and told them that, seeing they had disobeyed his counsel, it should be worse for them than if they had never been born.

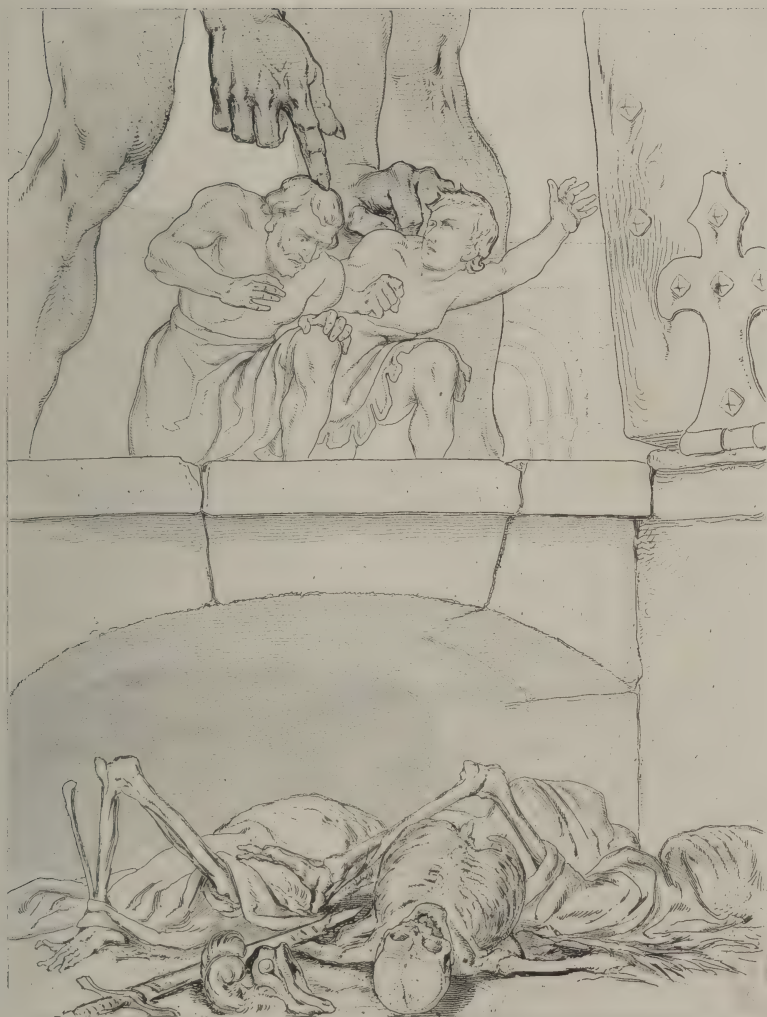
At this they trembled greatly, and I think that Christian fell into a swoon; but, coming a little to himself again, they renewed their discourse about the Giant's counsel, and whether yet they had best take it or no. Now Christian again seemed for doing it; but Hopeful made his second reply as followeth:

My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee; nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What hardship, terror, and amazement, hast thou already gone through! and art thou now nothing but fears? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this Giant hath wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience. Remember how thou playedst the man at Vanity-fair, and wast neither afraid of the chain nor cage, nor yet of bloody death. Wherefore let us (at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

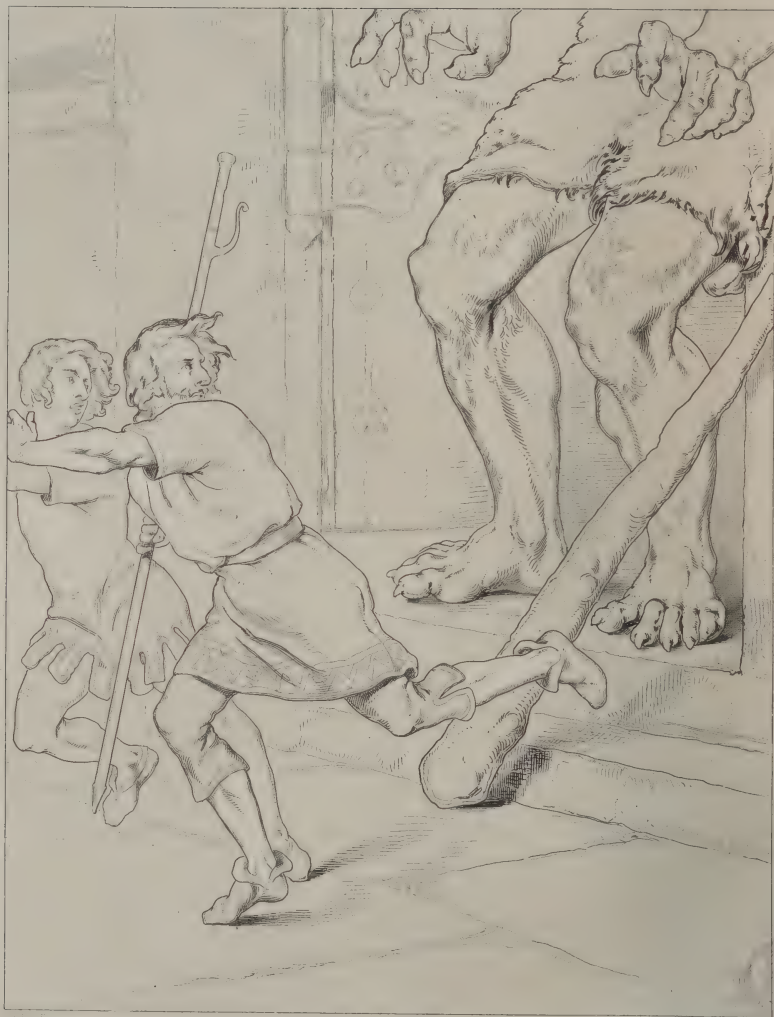
Now, night being come again, and the Giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel? To which he replied, they are sturdy rogues; they choose rather to bear all hardships than to make away with themselves. Then said she, Take them into the Castle-yard to-morrow, and show them the bones and skulls of those that thou hast already despatched; and make them believe, ere a week comes to an end, thou wilt tear them in pieces, as thou hast done their fellows before them.¹

So, when the morning was come, the Giant goes to them again, and takes them into the Castle-yard and shows them as his wife had bidden him. These, said he, were pilgrims as you are once; and

¹ By the Giant showing the pilgrims the bones of those he had slain, in order to induce them to self-murder, seems intended the examples of apostates who have died in despair, (as king Saul and Judas Iscariot;) and the several intimations given of those, to whom nothing "remains but a certain fearful looking for of judgment and fiery indignation."



The Giant shows them the bones of his Victims.



They escape from Doubting Castle

they trespassed on my grounds as you have done; and when I thought fit, I tore them in pieces: and so within ten days I will do you. Go, get you down to your den again! and with that he beat them all the way thither. They lay, therefore, all day on Saturday, in lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the Giant were got to bed, they began to renew their discourse of their prisoners; and withal the old Giant wondered that he could neither by his blows nor counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hopes that some will come to relieve them; or that they have pick-locks about them, by the means of which they hope to escape. And sayest thou so, my dear, said the Giant; I will therefore search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.¹

Now, a little before it was day, good Christian, as one half amazed, brake out into this passionate speech: What a fool, quoth he, am I, to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise,² that will, I am persuaded, open any lock in Doubting-castle. Then said Hopeful, That's good news: good brother, pluck it out of thy bosom, and try.

Then Christian pulled it out of his bosom, and began to try at the dungeon-door, whose bolt, as he turned the key, gave back,³ and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outward door, that leads into the Castle-yard, and with his key opened that door also. After that he went to the iron gate, for that must be opened too; but that lock went damnable hard, yet the key did open it. Then they thrust open the gate to

¹ Perhaps the author selected 'Saturday at midnight' for the precise time when the prisoners began to pray, in order to intimate, that the return of the Lord's day, and that preparation which serious persons are reminded to make for its sacred services, are often the happy means of recovering those that have fallen into sin and despondency.

² The promise of eternal life, to every one without exception who believeth in Christ, is especially intended by the Key; but without excluding any other of "the exceeding great and precious promises" of the gospel.

³ The believer, being enabled to recollect such promises as peculiarly suit his case, and, conscious of cordially desiring the promised blessings, has the 'Key in his bosom, which will open any lock in Doubting-castle.'

make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant Despair, who hastily rising to pursue his prisoners, felt his limbs to fail; for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.¹

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar, and to engrave upon the side thereof this sentence: "Over this stile is the way to Doubting-castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Many, therefore, that followed after read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found,
What 'twas to tread upon forbidden ground;
And let them that come after have a care,
Lest heedlessness makes them as we to fare;
Lest they, for trespassing, his prisoners are,
Whose castle's Doubting, and whose name's Despair.

They went then till they came to the Delectable Mountains;² which mountains belong to the Lord of that Hill of which we have spoken before: so they went up to the mountains to behold the gardens and orchards, the vineyards, and fountains of water; where also they drank, and washed themselves, and did freely eat of the vineyards. Now there were on the tops of these mountains Shepherds feeding their flocks, and they stood by the highway-side.³ The pilgrims, therefore, went to them, and leaning upon their staffs, as is common

¹ The faith, which delivered the pilgrims from Giant Despair's castle, induced them without delay to return into the highway of obedience, and to walk in it with more circumspection than before, no more complaining of its roughness.

² The Delectable Mountains seem intended to represent those calm seasons of peace and comfort, which consistent believers often experience in their old age. These things are here represented under a variety of external images, according to the nature of an allegory.

³ The shepherds and their flocks denote the more extensive acquaintance of many aged Christians with the ministers and churches of Christ, the Chief Shepherd, "who laid down his life for the sheep."



They are received by the Shepherds on the Delectable mountains

with weary pilgrims, when they stand to talk with any by the way, they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them?

Shep. These mountains are Immanuel's land,¹ and they are within sight of his City; and the sheep also are his, and he laid down his life for them.

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those who shall get thither indeed.

Chr. Is the way safe, or dangerous?

Shep. Safe for those for whom it is to be safe, "but transgressors shall fall therein."² (Hos. xiv. 9.)

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge "not to be forgetful to entertain strangers;" (Heb. xiii. 1, 2.) therefore the good of the place is before you.

I saw also in my dream, that when the shepherds perceived they were wayfaring men, they also put questions to them, (to which they made answer as in other places,) as, Whence came you? and how got you into the way? and by what means have you so persevered therein? for but few of them that begin to come hither do show their face on these mountains. But when the shepherds heard their answers, being pleased therewith, they looked very lovingly upon them, and said, "Welcome to the Delectable Mountains!"

¹ This is 'Emmanuel's land;' for, being detached from worldly engagements and connexions, they now spend their time almost wholly among the subjects of the Prince of Peace, and as in his more especial presence.

The following lines are added here, as before,—

"Mountains delectable they now ascend,
Where shepherds be, which to them do commend
Alluring things, and things that cautious are:
Pilgrims are steady kept by faith and fear."

² The certainty of the final perseverance of true believers is exemplified in their persevering, notwithstanding inward and outward impediments. Many hold the doctrine who are not interested in the privilege; but the true believer acquires new strength by his trials and mistakes, and possesses increasing evidence that the new covenant is made with him.

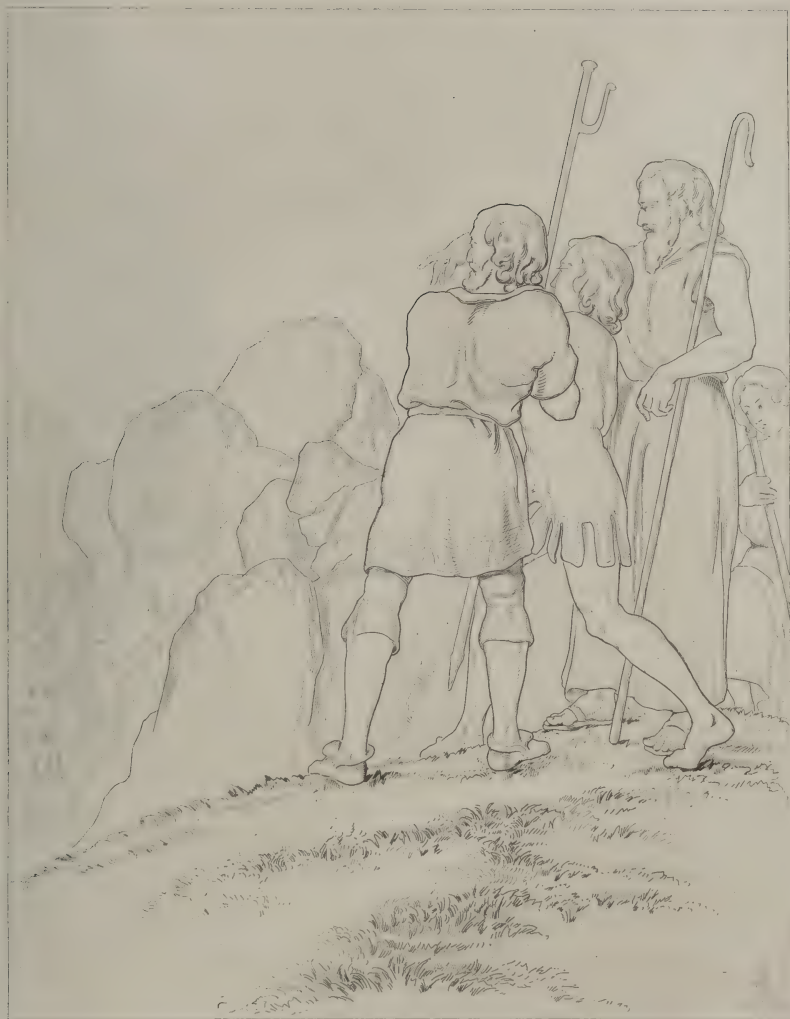
The shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere,¹ took them by the hand, and had them to their tents, and made them partake of what was ready at present. They said, moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of these Delectable Mountains. Then they told them that they were content to stay; so they went to rest that night, because it was very late.

Then I saw in my dream, that, in the morning, the shepherds called up Christian and Hopeful to walk with them upon the mountains: so they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the shepherds, one to another, Shall we show these pilgrims some wonders? So, when they had concluded to do it, they had them first to the top of a hill called Error, which was very steep on the farthest side, and bid them look down to the bottom. So Christian and Hopeful looked down, and saw, at the bottom, several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The shepherds answered, Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body? (2 Tim. ii. 17.) They answered, Yes. Then said the shepherds, Those that you see dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.²

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and bid them look afar off; which when they did, they perceived, as they thought, several men walking up

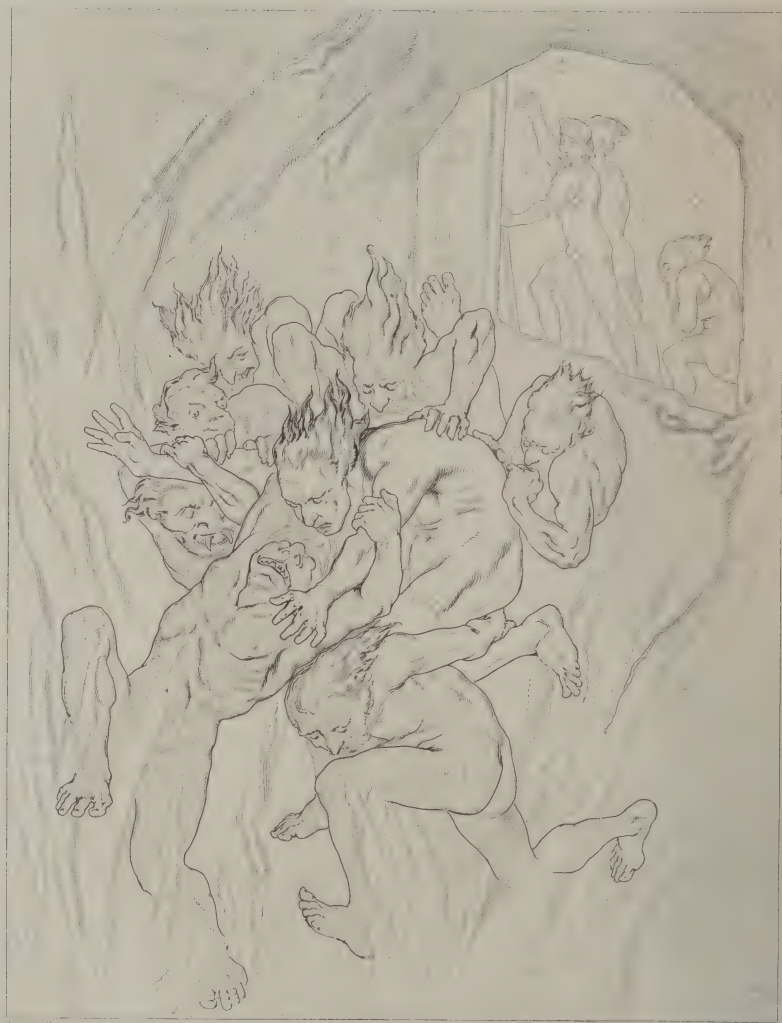
¹ These names show what are the endowments most essential to the pastoral office: (1) *knowledge* of the scriptures; (2) *experience* of the power of divine truth; (3) *watchfulness* over the people; (4) *sincerity* manifested by a disinterested, unambitious, unassuming, patient, and affectionate conduct.

² By 'the hill Error,' is represented not those errors which are not inconsistent with true faith, but such as originate from a wrong state of mind or a faulty conduct, and proportionably counteract the design of revelation: some of which are absolutely inconsistent with repentance, humility, faith, hope, love, spiritual worship, and holy obedience, and consequently incompatible with a state of acceptance and salvation.



David Scott

The Shepherds show them strange things.



The byeway to Hell.

and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this?

The shepherds then answered, Did you not see, a little below these mountains, a stile that led into a meadow, on the left hand of the way? They answered, Yes. Then said the shepherds, From that stile there goes a path that leads directly to Doubting-castle, which is kept by Giant Despair; and these men (pointing to them among the tombs) came once on pilgrimage, as you do now, even until they came to that same stile. And, because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting-castle: where, after they had a while been kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day; that the saying of the wise man might be fulfilled, "He that wandereth out of the way of understanding shall remain in the congregation of the dead." (Prov. xxi. 16.) Then Christian and Hopeful looked one upon another with tears gushing out, but yet said nothing to the shepherds.

Then I saw in my dream, that the shepherds had them to another place in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone.

Then said Christian, What means this? The shepherds told them, This is a by-way to Hell, a way that hypocrites go in at; namely, such as sell their birth-right with Esau; such as sell their Master with Judas; such as blaspheme the gospel with Alexander; and that lie and dissemble with Ananias, and Sapphira his wife.

Then said Hopeful to the shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on in pilgrimage in their day, since they, notwithstanding, were thus miserably cast away?

Shep. Some further, and some not so far, as these mountains.

Then said the pilgrims one to the other, We have need to cry to the Strong for strength.

Shep. Ay, and you will have need to use it when you have it too!

By this time the pilgrims had a desire to go forwards, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the shepherds one to another, Let us here show the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass. The pilgrims then lovingly accepted the motion; so they had them to the top of a high hill, called Clear, and gave them the glass to look.

Then they tried to look, but the remembrance of that last thing that the shepherds had shown them made their hands shake;¹ by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the Gate, and also some of the glory of the place. Thus they went away and sang this song:

Thus by the shepherds, secrets are reveal'd,
Which from all other men are kept concealed;
Come to the shepherds, then, if you would see
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the shepherds gave them *a note of the way*. Another of them bid them *beware of the Flatterer*. The third bid them *take heed that they slept not upon the enchanted ground*; and the fourth bid them *God speed*. So I awoke from my dream.

And I slept, and dreamed again, and saw the same two pilgrims going down the mountains along the highway, towards the City. Now, a little below these mountains, on the left hand, lieth the country of Conceit;² from which country there comes into the way in which

¹ Such is the infirmity of our nature, even when in a measure renovated, that it is almost impossible for us vigorously to exercise one holy affection, without failing in some other.

² The description of men represented by the character next introduced, is one about which the author has repeatedly bestowed much pains.—Christian had soon done with Ob-
stinate and Worldly-wiseman; for such men, being outrageous against the gospel, shun all intercourse with established believers, and little can be done to warn or undeceive them; but brisk, conceited, shallow persons, who are ambitious of being thought religious, are

the pilgrims walked a little crooked lane. Here, therefore, they met with a very brisk lad that came out of that country, and his name was Ignorance. So Christian asked him, from what parts he came? and whither he was going?

Ignor. Sir, I was born in the country that lieth off there, a little on the left hand; and I am going to the Celestial City.

Chr. But how do you think to get in at the Gate? for you may find some difficulty there.

As other good people do, said he.

Chr. But what have you to show at that Gate, that the Gate should be opened to you?

Ignor. I know my Lord's will, and have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

Chr. But thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the City.

Ignor. Gentlemen, ye be utter strangers to me; I know you not: be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the Gate that you talk of, all the world knows that that is a great way off of our country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green lane, that comes down from our country the next way into the way.

shaken off with great difficulty; and they are continually found among the hearers of the gospel. The frivolous vain-glory of empty talkers differs exceedingly from the arrogance and formal self-importance of Scribes and Pharisees, and arises from a different constitution and education, and other habits and associations. This is the town of Conceit, where Ignorance resided.—A lively disposition, a weak capacity, a confused judgment, the want of information about religion and almost every other subject, a proportionable blindness to all these defects, and a pert forward self-sufficiency, are the prominent features in this portrait: and if a full purse, secular influence, the ability of conferring favours, and the power to excite fears, be added, the whole receives its highest finishing.—With these observations on this peculiar character, and a few hints as we proceed, the plain language of the author on this subject will be perfectly intelligible to the attentive reader.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whispering, There is more hope of a fool than of him; and said moreover, When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool. What! shall we talk farther with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good by him? Then said Hopeful,

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, Those that no understanding have,
(Although he made them,) them he will not save

He farther added, It is not good, I think, to say to him all at once; let us pass him by, if you will, and talk to him anon, *even as he is able to bear it*. So they both went on, and Ignorance he came after.

Now, when they had passed him a little way, they entered into a very dark lane,¹ where they met a man whom seven devils had bound with seven strong cords,² and were a-carrying him back to the door that they saw on the side of the hill. Now good Christian began to tremble, and so did Hopeful his companion;³ yet as the devils led away the man, Christian looked to see if he knew him, and he thought it might be one Turn-away that dwelt in the town of Apostasy. But he did not perfectly see his face; for he did hang his head like a thief that is found.⁴ But, being gone past, Hopeful looked after him, and espied on his back a paper with this inscription,

¹ The *dark lane* seems to mean a season of prevalent impiety, and of great affliction to the people of God.

² When convictions subside, and Christ has not set up his kingdom in the heart, the unclean spirit resumes his former habitation, and "takes to himself seven other spirits more wicked than himself," who bind the poor wretch faster than ever in the cords of sin and delusion; so that his last state is more hopeless than the first.

³ Such apostasies make the hearts of the upright to tremble: but a recollection of the nature of Turn-away's profession and confidence gradually removes their difficulties, and they recover their hope, and learn to take heed to themselves.

⁴ In dark times wanton professors often turn out damnable apostates, and the detection of their hypocrisy makes them ashamed to show their faces among those believers, over whom they before affected a kind of superiority.

‘Wanton Professor, and damnable Apostate.’¹ Then said Christian to his fellow, Now I call to my remembrance that which was told me of a thing that happened to a good man hereabout: The name of that man was Little-faith,² but a good man, and he dwelt in the town of Sincere. The thing was this: at the entering in at this passage, there comes down from Broad-way-gate a lane, called Dead-man’s-lane,³ so called because of the murders that are commonly done there; and this Little-faith, going on pilgrimage as we do now, chanced to sit down there and sleep.⁴ Now there happened at that time to come down the lane, from Broad-way-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers); and they, espying Little-Faith where he was, came galloping up with speed. Now, the good man was just awakened from his sleep, and was getting up to go on his journey: so they came up all to him, and, with threatening language, bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor fly.⁵ Then said Faint-heart, Deliver thy purse; but he making no haste to do it, (for he was loath to lose his money,) Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver. Then he cried out, Thieves, thieves! With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and, with that blow, felled him flat to the ground, where he lay bleeding as one that would bleed to death.⁶ All this while

¹ Here the author takes occasion to contrast the character of Ignorance with that of Turn-away. Loose evangelical professors look down with supercilious disdain on those who do not understand the doctrines of grace: and think themselves more enlightened, and better acquainted with the liberty of the gospel, than more practical Christians.

² The episode concerning Little-faith is evidently intended to prevent weak Christians being dismayed by the awful things spoken of hypocrites and apostates.

³ In times of persecution, many who seemed to be religious openly return into the broad way to destruction. This is Dead-man’s-lane, leading back to Broad-way-gate.

⁴ The weak in faith, being faint-hearted, and mistrusting the promises and faithfulness of God, lie down to sleep when they have special need to watch and be sober; and thus contract guilt.

⁵ It is in this state that Faint-heart threatens and assaults them; Mistrust plunders them; and Guilt beats them down, and makes them almost despair of life.

⁶ As this robbery was committed in the *dark lane* before mentioned, the foregoing seems to have been the author’s precise meaning: but any unbelieving fears, which, on review, bring guilt and terror upon the conscience, may also be intended.

the thieves stood by. But at last, hearing that some were upon the road, and fearing lest it should be one Great-grace, that dwells in the town of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself.¹ Now, after a while, Little-faith came to himself, and getting up, made shift to scramble on his way. This was the story.

Hope. But did they take from him all that ever he had?

Chr. No; the place where his jewels were they never ransacked; as those he kept still. But, as I was told, the good man was much afflicted for his loss; for the thieves had got most of his spending money. That which they got not, as I said, were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end: nay, (if I was not misinformed,) he was forced to beg as he went, to keep himself alive (for his jewels he might not sell): But beg, and do what he could, he went, as we say, with many a hungry belly, the most part of the rest of the way. (1 Pet. iv. 18.)

Hope. But is it not a wonder they got not from him his certificate, by which he is to receive his admittance at the Celestial Gate?

Chr. 'Tis a wonder; but they got not that, though they missed it not through any good cunning of his; for he, being dismayed with their coming upon him, had neither power nor skill to hide any thing; so it was more by good providence than by his endeavour that they missed of that good thing. (2 Tim. i. 14. 2 Pet. ii. 9.)

Hope. But it must needs be a comfort to him that they got not this jewel from him.

Chr. It might have been great comfort to him, had he used it as he should; but they that told me the story said, that he made but little use of it all the rest of the way; and that because of the dismay that he had in the taking away of his money. Indeed he forgot it a great part of the rest of his journey; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and these thoughts would swallow up all.

¹ As these robbers represent the *inward* effects of unbelief and disobedience, and not any outward enemies, Great-grace may be the emblem of those believers, or ministers, who, having honourably stood their ground, endeavour to restore the fallen in the spirit of meekness, by suitable encouragements.

Hope. Alas, poor man! This could not but be a great grief to him.

Chr. Grief! Ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place as he was? 'Tis a wonder he did not die with grief, poor heart! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how; who they were that did it, and what he had lost; how he was wounded, and that he hardly escaped with life.

Hope. But 'tis a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewithal to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day: for what should he pawn them? or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the Gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten thousand thieves.

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage (Heb. xii. 16.), and that birthright was his greatest jewel; and if he, why might not Little-faith do so too?

Chr. Esau did sell his birthright indeed, and so do many besides, and, by so doing, exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference between Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god; but Little-faith's belly was not so. Esau's want lay in his fleshly appetite; Little-faith's did not so. Besides, Esau could see no farther than to the fulfilling of his lusts; "for I am at the point to die," said he, "and what good will this birthright do me?" (Gen. xxv. 32.) But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright.

You read not any where that Esau had faith, no, not so much as a little; therefore no marvel, where the flesh only bears sway, (as it will in that man where no faith is to resist,) if he sells his birthright, and his soul, and all, and that to the Devil of Hell; for it is with such as it is with the ass, "who, in her occasion cannot be turned away." (Jer. ii. 24.) When their minds are set upon their lusts, they will have them, whatever they cost. But Little-faith was of another temper: his mind was on things divine; his livelihood was upon things that were spiritual, and from above; therefore to what end should he that is of such a temper sell his jewels, (had there been any that would have bought them,) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot; yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother, is thy mistake.

Hope. I acknowledge it, but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths, with the shell upon their heads; but pass by that and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards; would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not Little-faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

Chr. That they are cowards many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But consider, again, they are but journeymen thieves; they serve

under the king of the bottomless pit, who, if need be, will come in to their aid himself, and his voice is "as the roaring of a lion." I myself have been engaged as this Little-faith was, and I found it a terrible thing. These three villains set upon me, and I beginning like a Christian to resist, they gave but a call, and in came their master: I would (as the saying is) have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-grace hath but appeared; and no marvel, for he is the King's champion; but I trow you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions, nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did? or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little: this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-grace, for their sakes.

Chr. If it had been he, he might have had his hands full: for I must tell you that though Great-grace is excellent good at his weapons, and has, and can, so long as he keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other, it shall go hard but they will throw up his heels.¹ And when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face will see those scars and cuts there that shall easily give demonstration of what I say. Yea, once I heard that he should say, (and that when he was in the combat,) *We despaired even of life.* How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Mordecai and Hezekiah too, though champions in their days, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats

¹ See note 1, p. 114, as to who Great-grace is.

soundly brushed by them. Peter, upon a time, would go try what he could do; but, though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and, if at any time they be put to the worst, he, if possible, comes in to help them: And of him it is said, "The sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him fly: sling stones are turned with him into stubble: darts are counted as stubble: he laugheth at the shaking of a spear." (Job xli. 26—29.) What can a man do in this case? It is true, if a man could at every turn have Job's horse, and had skill and courage to ride him, he might do notable things: For "his neck is clothed with thunder; he will not be afraid as the grasshopper; the glory of his nostrils is terrible; he paweth in the valley, rejoiceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thundering of the captains, and the shouting."¹ (Job. xxxix. 19—25.)

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that have been foiled; nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before; he would swagger, ay, he would, as his vain mind prompted him to say, do better and stand more for his Master than all men; but who so foiled and run down by these villains as he!

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do: 1. To go out harnessed,

¹ The *accommodation* of the passages from Job to this conflict, seems merely intended to imply that the assaults of Satan on these occasions are more terrible than any thing in the visible creation can be: and that every possible advantage will be needful in order to withstand in the evil day.

and to be sure to take a shield with us; for it was for want of that, that he who laid so lustily at Leviathan could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, "*Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*" (Eph. vi. 16.)

2. It is good also that we desire of the King a convoy, yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God. (Exod. xxxiii. 15.) O, my brother! if He will but go along with us, what need we be afraid of ten thousands that shall set themselves against us! (Psalm iii. 6.) but, without him, the proud helpers fall under the slain. (Isaiah x. 4.)

I, for my part, have been in the fray before now, and though (through the goodness of Him that is best) I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian:

Poor Little-faith! hast been among the thieves?
Wast robbed? Remember this, whoso believes,
And get more faith; then shall you victors be
Over ten thousand, else scarce over three.

So they went on, and Ignorance followed. They went, then, till they came at a place where they saw a way put itself into their way, and seemed withal to lie as straight as the way which they should go;¹ and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider: And as they were thinking about the way, behold, a man, black of flesh, but covered with a very light robe, came to them, and asked them why they stood there? They answered, they were going to the Celestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in

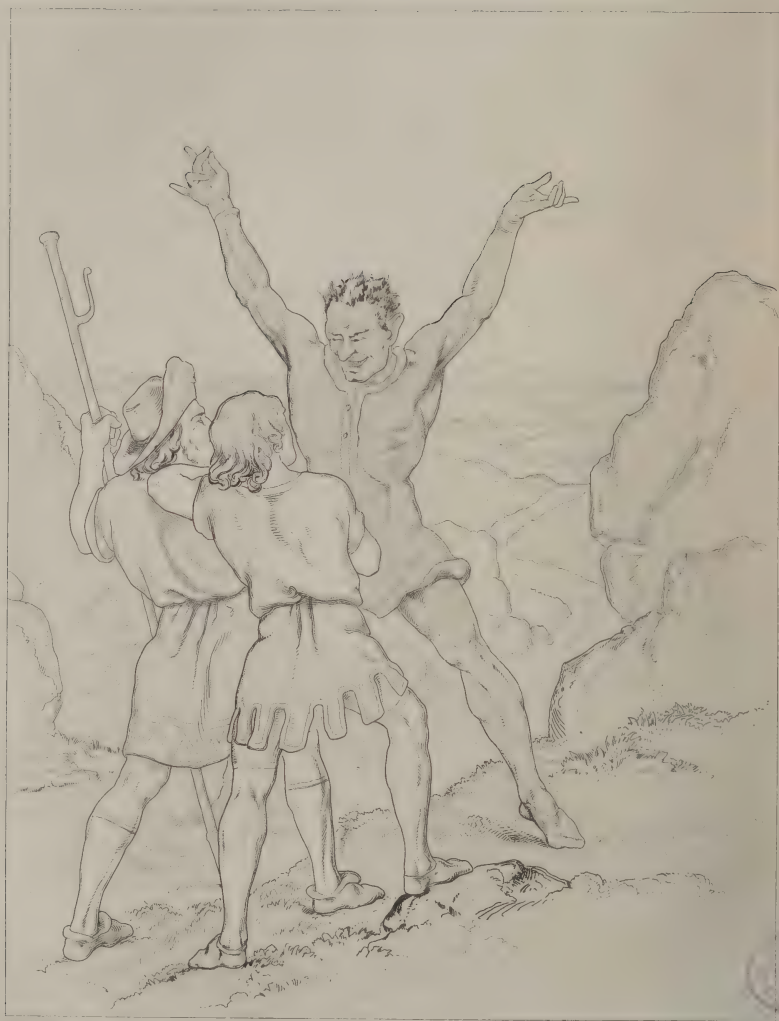
¹ This way, which *seemed as straight as the right way*, and in entering on which there was *no stile to climb over*, must denote some very plausible and gradual deviation from the simplicity of the gospel, in doctrine or practice.

the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But, by and by, before they were aware, he led them both within the compass of a net, in which they were both so entangled that they knew not what to do; and with that *the white robe fell off the black man's back*; then they saw where they were. Wherefore there they lay some time, for they could not get themselves out.

Then said Christian to his fellow, Now do I see myself in an error. Did not the shepherds bid us beware of the Flatterer?¹ As is the saying of the wise man, so we have found it this day, "A man that flattereth his neighbour spreadeth a net for his feet." (Prov. xxix. 5.)

Hope. They also gave us a note of directions about the way, for our more certain finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we: for, saith he, "Concerning the works of men, by the word of thy lips, I have kept me from the paths of the destroyer." (Psalm xvii. 4.) Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them, with a whip of small cords in his hand. When he was come to the place where they were, he asked them, Whence they came, and what they did there? They told him, that they were poor pilgrims going to Zion, but were led out of their way by a black man, clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light: (2 Cor. xi. 13, 14.) so he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way they had left to follow the Flatterer. Then he asked them,

¹ What is meant by the Flatterer?—Not such as preach justification by the works of the law, or gross antinomianism; not such as possess natural easiness of temper, united with spiritual love and genuine candour. The Flatterer is a black man in a white robe; a designing hypocrite, who "serves not our Lord Jesus Christ, but his own belly; and by good words and fair speeches deceives the hearts of the simple." Such were the flatteries propagated among the Corinthians, or those professed Christians whom James, Peter, and Jude, successively addressed. Flatterers are teachers who address the self-preference of the human heart, and thus render men forgetful of "taking heed to their way according to the word of God."



Atthiest tries to persuade them to go no further.

saying, Where did you lie the last night? They said, With the shepherds upon the Delectable Mountains. He asked them then, if they had not a note of directions for the way? They answered, Yes. But did you not, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said, they forgot. He asked, moreover, If the shepherds did not bid them beware of the Flatterer? They answered, Yes; but we did not imagine, said they, that this fine-spoken man had been he.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk. (Deut. xxv. 2. 2 Cor. iv. 17.) And as he chastised them, he said, "*As many as I love, I rebuke and chasten; be zealous, therefore, and repent.*" (Rev. iii. 19.) This done, he bids them go on their way, and take good heed to the other directions of the shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,

Come hither, you that walk along the way,
See how the pilgrims fare that go astray.
They catched are in an entangled net,
'Cause they good counsel lightly did forget.
'Tis true, they rescu'd were; but yet, you see,
They're scourg'd to boot: let this your caution be.

Now, after a while, they perceived, afar off, one coming softly and alone, all along the highway, to meet them. Then said Christian to his fellow, Yonder is a man with his back towards Zion, and he is coming to meet us.

Hope. I see him: let us take heed to ourselves now, lest he should prove a flatterer also. So he drew nearer, and at last came up to them. His name was Atheist, and he asked them, Whither they were going?

Chr. We are going to Mount Zion.

Then Atheist fell into a very great laughter.

Chr. What's the meaning of your laughter?

Ath. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and yet are like to have nothing but your travel for your pains.

Chr. Why, man! do you think we shall not be received?

Ath. Received! There is not such a place as you dream of in all this world.

Chr. But there is in the world to come.

Ath. When I was at home in mine own country, I heard as you now affirm; and, from that hearing, went out to see, and have been seeking this city these twenty years, but find no more of it than I did the first day I set out. (Eccl. x. 15.)

Chr. We have both heard, and believe, that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it farther than you,) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.¹

Then said Christian to Hopeful, his companion, Is it true which this man hath said?

Hope. Take heed, he is one of the Flatterers; remember what it hath cost us once already for our hearkening to such kind of fellows. What! no Mount Zion! Did we not see from the Delectable Mountains the Gate of the City? Also, are we not now to walk by faith? Let us go on, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal: "*Cease, my son, to hear the instruction that causeth to err from the words of knowledge.*" (Prov. xix. 27.) I say, my brother, cease to hear him, and let us "believe to the saving of the soul." (Heb. x. 39.)

Chr. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee and to fetch from thee a proof of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and I

¹ None, says Scott, are more likely to become avowed atheists, than such as have for many years hypocritically professed the gospel: for they often acquire an acquaintance with the several parts of religion, their connexion with each other, and the arguments with which they are supported; so that they know not where to begin, if they would oppose any particular doctrine or precept of revelation. Yet they hate the whole system; and, having never experienced those effects from the truth which the scripture ascribes to it, they feel, that if there be any reality in religion, their own case is very dreadful, and wish to shake off this mortifying and alarming conviction.

go on, knowing that we have belief of the truth, and "no lie is of the truth." (John ii. 21.)

Hope. Now do I rejoice in hope of the glory of God.

So they turned away from the man, and he, laughing at them, went his way.

I then saw in my dream, that they went on until they came into a certain country, whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began to be very dull and heavy to sleep; wherefore he said unto Christian, I do now begin to grow so drowsy, that I can scarcely hold open mine eyes; let us lie down here, and take one nap.

By no means, said the other, lest, sleeping, we never awake more.

Hope. Why, my brother? Sleep is sweet to the labouring man; we may be refreshed if we take a nap.

Chr. Do you not remember that one of the shepherds bid us beware of the Enchanted Ground?¹ He meant by that, that we should beware of sleeping: "Wherefore, let us not sleep as others do, but let us watch and be sober." (1 Thes. v. 6.)

Hope. I acknowledge myself in a fault; and had I been here alone, I had, by sleeping, run the danger of death. I see it is true that the wise man saith, "Two are better than one." (Eccl. iv. 8.) Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

Chr. I will sing you first this song.

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them in any wise,
Thus to keep ope their drowsy slumb'ring eyes.
Saints' fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell.

¹ The Enchanted Ground may represent a state of exemption from peculiar trials, and of worldly prosperity; especially when Christians are unexpectedly advanced in their outward circumstances, or engaged in extensive flourishing business.

Then Christian began and said, I will ask you a question: How came you to think at first of doing as you do now?

Hope. Do you mean how I came at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our fair; things which I believe now would have, had I continued in them still, drowned me in perdition and destruction.

Chr. What things were they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing, lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which indeed I heard of you, as also of beloved Faithful that was put to death, for his faith and good living, in Vanity-fair, "*that the end of these things is death;*" (Rom. vi. 21—23.) and that, "for these things sake, the wrath of God cometh upon the children of disobedience. (Eph. v. 6.)

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut my eyes against the light thereof.

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable unto me. 4. The hours in which convictions came upon me were such troublesome and such heart-affrighting hours, that I could not bear, no, not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble?

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

Chr. Why, what was it that brought your sins to mind again?

Hope. Many things; as,

1. If I did but meet a good man in the streets; or,
2. If I have heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others:
8. But especially when I thought of myself, that I must quickly come to judgment.

Chr. And could you, at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?¹

Hope. No, not I; for then they got faster hold of my conscience. And then, if I did but think of going back to sin, (though my mind was turned against it,) it would be double torment to me.

Chr. And how did you then?

Hope. I thought I must endeavour to mend my life; or else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from not only my sins, but sinful company too, and betook me to religious duties, as praying, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

Chr. And did you think yourself well then?

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Chr. How came that about, since you were now reformed?

Hope. There were several things brought it upon me, especially such sayings as these: "*All our righteousnesses are as filthy rags.*" (Isaiah lxiv. 6.) "*By the works of the law no man shall be justified.*" (Gal. ii. 16.) "*When ye have done all these things, say, We are unprofitable;*"

¹ This word is used here, and in other places, not to signify the evil of sin in the sight of God, but the remorse and fear of wrath.

(Luke xvii. 10.) with many more such like. From whence I began to reason with myself thus: If *all* my righteousnesses are as filthy rags; if, by the deeds of the law, *no* man can be justified; and if when we have done *all*, we are yet unprofitable, then it is but folly to think of heaven by the law. I farther thought thus: If a man runs an hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch, yet if his old debt stand still in the book uncrossed, the shopkeeper may sue him for it, and cast him into prison, till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have by my sins run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from that damnation that I brought myself in danger of by my former transgressions?

Chr. A very good application: but pray go on.

Hope. Another thing that hath troubled me ever since my late amendment is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do; so that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one day to send me to hell, though my former life had been faultless.

Chr. And what did you then?

Hope. Do? I could not tell what to do, until I broke my mind to Faithful; for he and I were well acquainted: and he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains, but now, since I see mine own infirmity, and the sin which cleaves to my best performance, I have been forced to be of his opinion.

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said that he never committed sin?

Hope. I must confess the words at first sounded strangely; but,

after a little more talk and company with him, I had full conviction about it.

Chr. And did you ask him what man this was, and how you must be justified by him?

Hope. Yes; and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High. (Heb. x. Rom. iv. 25. Col. i. 14. 1 Pet. i. 19.) And thus said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree. I asked him further, How that Man's righteousness could be of such efficacy as to justify another before God? And he told me, he was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings and the worthiness of them should be imputed, if I believed on him.

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought He was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bade me go to Him and see. Then I said it was presumption. He said, No; for I was invited to come. (Matt. xi. 28.) Then he gave me a book of Jesus his inditing, to encourage me the more freely to come; and he said, concerning that book, That every jot and tittle thereof stood firmer than heaven and earth. (Matt. xxiv. 35.) Then I asked him, What I must do when I came? and he told me, I must entreat upon my knees, (Psalm xcvi. 6. Dan. vi. 10.) with all my heart and soul, the Father to reveal Him to me. Then I asked him further, How I must make my supplications to Him? (Jer. xxix. 12, 13.) And he said, Go, and thou shalt find him upon a mercy-seat; (Exod. xxv. 22.) where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came. And he bid me say to this effect, "God be merciful to me a sinner!" and make me know and believe in Jesus Christ; for I see, that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord! I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world: and, moreover, that thou art willing to bestow him upon such a poor sinner

as I am, (and I am a sinner indeed!) Lord! take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes; over, and over, and over.

Chr. And did the Father reveal the Son to you?

Hope. No; not at first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you then?

Hope. What! why, I could not tell what to do.

Chr. Had you no thoughts of leaving off praying?

Hope. Yes; and a hundred times twice told.

Chr. And what was the reason you did not?

Hope. I believed that it is true which hath been told me, to wit, that, without the righteousness of this Christ, all the world could not save me; and therefore, thought I with myself, if I leave off, I die, and I can but die at the throne of grace. And withal this came into my mind, "If it tarry, wait for it, because it will surely come, and will not tarry." So I continued praying, until the Father showed me his Son.

Chr. And how was he revealed unto you?¹ (Eph. i. 18, 19.)

Hope. I did not see him with my bodily eyes, but with the eyes of mine understanding. And thus it was: One day I was very sad, I think, sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins; and as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, "Believe on the Lord Jesus Christ, and thou shalt be saved."² (Acts xvi. 31.)

But I replied, Lord! I am a great, a very great sinner! and he answered, "My grace is sufficient for thee." (2 Cor. xii. 9.) Then I

¹ The word *reveal*, and the vision of Christ conversing with Hopeful, seem to sanction such things as have been greatly mistaken and abused, and have occasioned many scandals and objections; yet it is evident, that the author meant nothing contrary to the most sober statement of scriptural truth.—Christ did not appear to Hopeful's senses, but to his understanding.

² The words here spoken are no other than texts of scripture taken in their genuine meaning: not informing him, as by a new revelation, that his sins were pardoned, but encouraging him to apply for this mercy and all other blessings of salvation.

said, But, Lord! what is believing? And then I saw from that saying, "He that cometh to me shall never hunger, and he that believeth on me shall never thirst," (John vi. 35.) that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes; and I asked further, But, Lord! may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, "*And him that cometh to me I will in no wise cast out.*" (John vi. 37.) Then I said, But how, Lord! must I consider of thee in my coming to thee that my faith may be placed aright upon thee? Then he said, "*Christ came into the world to save sinners.*" (1 Tim. i. 15.) "*He is the end of the law for righteousness to every one that believes.*" (Rom. x. 4.) "*He died for our sins, and rose again for our justification.*" (Rom. iv. 25.) "*He loved us, and washed us from our sins in his own blood.*" (Rev. i. 5.) "*He is Mediator betwixt God and us.*" (1 Tim. ii. 5.) "*He ever liveth to make intercession for us.*" (Heb. vii. 25.) From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood: that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed! But tell me particularly what effect this had upon your spirit.

Hope. It made me see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own ignorance; for there never came a thought into my heart before now, that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus: yea, I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream, that Hopeful looked back, and saw

Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind!

Chr. Ay, ay, I see him, he careth not for our company.

Hope. But I trow it would not have hurt him, had he kept pace with us hitherto.

Chr. That is true; but I'll warrant you he thinketh otherwise.

Hope. That I think he doth; but, however, let us tarry for him.— So they did.

Then Christian said to him, Come away, man; why do you stay so behind?

Ign. I take my pleasure in walking alone, even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful, (but softly,) Did I not tell you he cared not for our company: But, however, said he, come up, and let us talk away the time in this solitary place. Then directing his speech to Ignorance, he said, Come, how do you do? How stands it between God and your soul now?

Ign. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk.

Chr. What good motions? Pray tell us.

Ign. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ign. But I think of them, and desire them.

Chr. So do many that are never like to come there. "The soul of the sluggard desires and hath nothing." (Prov. xiii. 4.)

Ign. But I think of them, and leave all for them.

Chr. That I doubt; for to leave all is a very hard matter, yea, a harder matter than many are aware of. But why, or for what, art thou persuaded that thou hast left all for God and heaven?

Ign. My heart tells me so.

Chr. The wise man says, "He that trusts his own heart is a fool." (Prov. xxviii. 26.)

Ign. That is spoken of an evil heart, but mine is a good one.

Chr. But how dost thou prove that?

Ign. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart

may minister comfort to him, in the hopes of that thing for which he has yet no ground to hope.

Ign. But my heart and life agree together; and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ign. My heart tells me so.

Chr. Ask my fellow if I be a thief? Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ign. But is it not a good heart that hath good thoughts? And is not that a good life that is according to God's commandments?

Chr. Yes; that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing indeed to have these, and another thing only to think so.

Ign. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds: some respecting ourselves, some God, some Christ, and some other things.

Ign. What be good thoughts respecting ourselves?

Chr. Such as agree with the word of God.

Ign. When do our thoughts of ourselves agree with the word of God?

Chr. When we pass the same judgment upon ourselves which the word passes. To explain myself, the word of God saith of persons in a natural condition, "*There is none righteous, there is none that doth good.*" (Rom. iii. 10.) It saith also, "*That every imagination of the heart of man is only evil, and that continually.*" (Gen. vi. 5.) And again, "*The imagination of man's heart is evil from his youth.*" (Gen. viii. 21.) Now, then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ign. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on. As the word passeth a judgment upon our hearts, so it passeth a judgment upon our ways; and when the thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ign. Make out your meaning.

Chr. Why, the word of God saith, that "man's ways are crooked ways:" (Psalm cxxv. 5.) "not good, but perverse." (Prov. ii. 15.) It saith, they are naturally out of the good way, that they have not known it. (Rom. iii. 12.) Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation, thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ign. What are good thoughts concerning God?

Chr. Even as I have said concerning ourselves, when our thoughts of God do agree with what the word saith of him; and that is, when we think of his Being and attributes as the word hath taught; of which I cannot now discourse at large. But to speak of Him with reference to us: then have we right thoughts of God, when we think that He knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths, is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that, therefore, He cannot abide to see us stand before him in any confidence, even in all our best performances.

Ign. Do you think that I am such a fool as to think that God can see no farther than I? or that I would come up to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ign. Why, to be short, I think I must believe in Christ for justification.

Chr. How! Think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou dost, as plainly renders thee to be one that did never see the necessity of Christ's personal righteousness to justify thee before God. How then dost thou say, I believe in Christ?

Ign. I believe well enough for all that.

Chr. How dost thou believe?

Ign. I believe that Christ died for sinners; and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his law. Or thus, Christ makes my duties that

are religious acceptable to his Father by virtue of his merits; and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith.

1. Thou believest with a fantastical faith; for this faith is nowhere described in the word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions: and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty. For true *justifying faith* puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness; (which righteousness of his is not an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands.) This righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted and acquitted from condemnation.

Ign. What! would you have us trust to what Christ in his own person hath done without us! This conceit would loosen the reins of our lusts, and tolerate us to live as we list. For what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and, as thy name is, so art thou; even this thy answer demonstrateth what I say. *Ignorant* thou art of what justifying righteousness is, and as *ignorant* how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art *ignorant* of the true effects of saving faith in this righteousness of Christ; which is to bow and win over the heart to God in Christ, to love his name, his word, ways, and people; and not as thou *ignorantly* imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven?

Ign. What! you are a man for revelations! I do believe, that what both you, and all the rest of you, say about that matter, is but the fruit of distracted brains.

Hope. Why, man! Christ is so hid in God from the natural apprehension of the flesh, that he cannot by any man be savingly known, unless God the Father reveals him to him.

Ign. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word; you ought not so slightly to speak of this matter; for this I will boldly affirm, even as my good companion hath done, that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ, if it be right, must be wrought by the exceeding greatness of his mighty power: the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened, then; see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for He himself is God,) thou shalt be delivered from condemnation. (Matt. xi. 27. Eph. i. 18, 19.)

Ign. You go so fast I cannot keep pace with you: Do you go on before; I must stay a while behind.

Then they said,

Well, Ignorance, wilt thou yet foolish be,
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear;
Good counsel, taken well, saves; therefore hear!
But if thou yet shall slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed himself thus to his fellow: Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man; it will certainly go hard with him at last.

Hope. Alas! there are abundance in our town in this condition; whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed the word saith, "He hath blinded their eyes, lest they should see," &c. But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may; but they, being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

Hope. I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right: for so says the word, "*The fear of the Lord is the beginning of wisdom.*" (Job xxviii. 28. Psalm cxi. 10. Prov. i. 7. and ix. 10.)

Hope. How will you describe right fear?

Chr. True or right fear is discovered by three things.

1. By its rise; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them to the right hand, or to the left, to any thing that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth. Are we now almost got past the Enchanted Ground?

Chr. Why, are you weary of this discourse?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles farther to go thereon. But let us return to our matter. Now, the ignorant know not that such convictions as tend to put them in fear, are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Chr. 1. They think that those fears are wrought by the devil, (though, indeed, they are wrought of God,) and thinking so they resist them, as things that directly tend to their overthrow. 2. They

also think that these fears tend to the spoiling of their faith, (when, alas for them, poor men that they are! they have none at all,) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness,¹ and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself, it was so with me.

Chr. Well, we will leave at this time our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart, but you shall still begin.

Chr. Well, then, did you know, about ten years ago, one Temporary in your parts, who was a forward man in religion then?

Hope. Know him! yes; he dwelt in Graceless, a town about two miles off Honesty, and he dwelt next door to one Turnback.

Chr. Right, he dwelt under the same roof with him! Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that were due thereto.

Hope. I am of your mind; for my house not being above three miles from him, he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him: but one may see, "It is not every one that cries, Lord, Lord."

Chr. He told me once that he was resolved to go on pilgrimage as we go now; but all on a sudden he grew acquainted with one Save-self, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him, and such others.

Chr. It may be very profitable; but do you begin.

Hope. Well then, there are in my judgment four reasons for it.

1. Though the consciences of such men are awakened, yet their minds are not changed; therefore, when the power of guilt weareth away, that which provoketh them to be religious ceaseth. Wherefore

¹ The expression *pitiful old self-holiness*, denotes the opinion that ignorant persons entertain of their *hearts* as good and holy.

they naturally turn to their own course again, even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doth this of a free mind, (if we may say a dog has a mind,) but because it troubleth his stomach; but now, when his sickness is over, and so his stomach eased, his desires being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, "The dog is turned to his own vomit again." (2 Pet. ii. 22.) Thus I say, being hot for heaven, by virtue only of the sense and fear of the torments of hell; as their sense of hell, and fear of damnation chills and cools, so their desires for heaven and salvation cool also; so then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears, that do over-master them. I speak now of the fears that they have of men, for "the fear of men bringeth a snare." (Prov. xxix. 25.) So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts, namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all; or, at least, of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way; they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell, and the wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them; they like not to see their misery before they come into it; though perhaps the sight of it at first, if they loved that sight, might make them fly whither the righteous run and are safe: but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge: he quakes and

trembles, and seems to repent most heartily: but the bottom of all is the fear of the halter; not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have shown you the reason of their going back, do you show me the manner thereof.

Chr. So I will willingly.

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

2. Then they cast off by degrees private duties, as closet-prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty, as hearing, reading, godly conference, and the like.

5. They then begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmities they have spied in them) behind their backs.

6. Then they begin to adhere to and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they, if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus being launched again into the gulph of misery, unless a miracle or grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground, and entering into the country of Beulah,¹ (Isaiah lxii. 4.) whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season: yea, here they heard continually the singing of birds, and

¹ The word Beulah signifies *married*; and the prophet, in the passage whence it is quoted, predicted a very flourishing state of religion, which is yet in futurity; but the author accommodates it to the sweet peace and confidence which tried believers commonly experience towards the close of their lives.

saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. (Cant. ii. 12.) In this country, the sun shineth night and day; wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair: neither could they from this place so much as see Doubting-castle. Here they were within sight of the City they were going to; also here met them some of the inhabitants thereof; for in this land the Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, "as the bridegroom rejoiceth over the bride, so doth their God rejoice over them." (Isaiah lxii. 5.) Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage. (Isaiah lxii. 8, 9.) Here they heard voices from out of the City; loud voices, saying, "Say ye to the daughter of Zion, behold thy salvation cometh! Behold, his reward is with him!" (Isaiah lxii. 11, 12.) Here all the inhabitants of the country called them "The holy people, the redeemed of the Lord; sought out," &c.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof: It was builded of pearls and precious stones, also the streets thereof were paved with gold; so that, by reason of the natural glory of the City, and the reflection of the sun-beams upon it, Christian with desire fell sick. Hopeful also had a fit or two of the same disease; wherefore here they lay by it a while, crying out, because of their pangs, "If you see my beloved, tell him that I am sick of love."

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards, and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims! So the gardener had them into the vineyards, and bid them refresh themselves with the dainties; (Deut. xxiii. 24.) he also

showed them there the King's walks and the harbours, where he delighted to be; and here they tarried and slept.

Now I beheld in my dream that they talked more in their sleep at this time, than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards "to go down so sweetly, as to cause the lips of them that are asleep to speak." (Cant. vii. 9.)

So I saw that, when they awoke, they addressed themselves to go up to the City. But, as I said, the reflection of the sun upon the City, (for the City was pure gold,) (Rev. xxi. 18.) was so extremely glorious, that they could not, as yet, with open face, behold it, but through an instrument made for that purpose. (2 Cor. iii. 18.) So I saw that, as they went on, there met them two men in raiment that shone like gold, also their faces shone as the light.¹

These men asked the pilgrims whence they came? and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met with, in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.²

Christian then, and his companion, asked the men to go along with them: so they told them that they would: But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together, till they came in sight of the Gate.

Now, I further saw, that between them and the Gate was a river, but there was no bridge to go over, and the river was very deep.³ At the sight, therefore, of this river, the pilgrims were much stunned;⁴

¹ Perhaps the author here alluded to those pre-intimations of death, that some persons seem to receive: and he appears to have ascribed them to guardian angels, watching over every believer.

² *Death and admission into the city*, were the only difficulties that awaited the pilgrims.

³ Death is aptly represented by a deep river without a bridge, separating the believer from his heavenly inheritance; as Jordan flowed between Israel and the promised land.

⁴ From this river nature shrinks back, even when faith, hope, and love, are in lively exercise: and, when these decline, alarm and consternation may unite with reluctance at the thoughts of crossing it.



The Passage of the River of Death.

but the men that went with them said, You must go through, or you cannot come at the Gate.

The pilgrims then began to inquire, if there was no other way to the Gate? to which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah, been permitted to tread that path, since the foundation of the world, nor shall until the last trumpet shall sound. The pilgrims then, especially Christian, began to despond, and looked this way and that, but could find no way by which to escape the river.¹ Then they asked the men, if the waters were all of the same depth? They said, No: yet they could not help them in that case: For, said they, you shall find it deeper or shallower, as you believe in the King of the place.²

Then they addressed themselves to the water, and, entering, Christian began to sink; and crying out to his good friend Hopeful, he said, "I sink in deep waters; the billows go over my head; all the waves go over me. Selah."

Then said the other, Be of good cheer, my brother, I feel the bottom, and it is good. Then said Christian, Ah! my friend, "the sorrow of death hath compassed me about:" I shall not see the land that floweth with milk and honey! and with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he, in a great measure, lost his senses, so that he could neither remember nor orderly talk of any of these sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spoke still tended to discover that he had horror of mind, and heart-fears, that he should die in that river, and never obtain entrance in at the Gate.³ Here, also, as they who stood by perceived, he was

¹ The dreaded pangs that precede the awful separation of those intimate associates, the soul and body; the painful parting with dear friends and every earthly object; the gloomy ideas of the dark, cold, and noisome grave; and the solemn thought of launching into an unseen eternity, render death "the king of terrors."

² Faith in a crucified, buried, risen, and ascended Saviour; experience of his faithfulness and love in times past; hope of an immediate entrance in his presence, and the desire of perfect knowledge, holiness, and felicity; will reconcile the mind to the inevitable stroke, and sometimes give a complete victory over every fear.

³ Sometimes experienced saints are more desponding in these circumstances than their junior brethren: constitution has considerable effect upon the mind: and some men (like Christian) are, in every stage of their profession, more exposed to temptations of a discouraging nature, than to ambition, avarice, or fleshly lusts.

much in the troublesome thoughts of the sins he had committed, both since and before he began to be a pilgrim.¹ 'Twas also observed, that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful, therefore, here had much ado to keep his brother's head above water, yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful did also endeavour to comfort him, saying, Brother, I see the Gate, and men standing by to receive us: But Christian would answer, 'Tis you, 'tis you they wait for: you have been *hopeful* ever since I knew you: And so have you, said he to Christian.² Ah! brother, said he, surely if I were right, He would now arise to help me; but, for my sins, He hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text, where it is said of the wicked, "There are no bands in their death, but their strength is firm; they are not troubled as other men, neither are they plagued like other men." (Psalm lxxiii. 4.) These troubles and distresses that you go through are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.³

Then I saw in my dream that Christian was in a muse a while; to whom also Hopeful added these words—"Be of good cheer, Jesus Christ maketh thee whole:" and, with that, Christian brake out with a loud voice, "Oh! I see Him again! and he tells me, When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." (Isaiah xliii. 2.) Then they both took courage, and the enemy was, after that, as still as a stone,

¹ It has before been suggested, that the author probably meant to describe the peculiarities of his own experience, in the character of Christian; and he may perhaps here have intimated his apprehension, lest he should not meet death with becoming fortitude.

² A conscientious life indeed is commonly favoured with a peaceful close, even when forebodings to the contrary have troubled men during their whole course: and this is so far general, that they best provide for a comfortable death, who most diligently attend to the duties of their station, and the improvements of their talents, from evangelical principles.

³ The Lord is no man's debtor: none can claim consolation as their due: and, though a believer's experience, and the testimony of his conscience, may evidence the sincerity of his faith and love; yet he must disclaim to the last every other dependence than the righteousness and blood of Christ, and the free mercy of God in him.



David Scott

Christian is saluted by the three shining Ones.

until they were gone over. Christian, therefore, presently found ground to stand upon; and so it followed that the rest of the ground was but shallow; thus they got over.¹ Now, upon the bank of the river, on the other side, they saw the two Shining Men again,² who there waited for them: wherefore, being come out of the river, they saluted them, saying, "We are ministering spirits, sent forth to minister to those that shall be heirs of salvation." Thus they went along toward the Gate. Now you must note, that the City stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: they had likewise left their mortal garments behind them in the river; for, though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the clouds. They therefore went up through the region of the air, sweetly talking as they went, being comforted, because they safely got over the river, and had such glorious companions to attend them.³

The talk that they had with the Shining Ones was about the glory of the place, who told them that the beauty and glory of it was inexpressible. There, said they, is "Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect." (Heb. xii. 22—24. Rev. ii. 7. and iii. 4.) You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and, when you come there you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity. (Rev. xxii. 5.) There you shall not see again such things as you saw when you were in the lower region upon the earth, to wit, sorrow, sickness, affliction and death: "for the former things are

¹ It is generally observed, that such painful conflicts terminate in renewed hope and comfort, frequently by means of the conversation and prayers of Christians and ministers; so that they, who for a time have been most distressed, have at length died most triumphantly.

² When "Lazarus died, he was carried by angels into Abraham's bosom;" and we have every reason to believe, that the services of these friendly spirits to the souls of departed saints are immediate and sensible: and that their joy is such as is here described.

³ The beautiful description that follows admits of no elucidation: some of the images indeed are taken from modern customs; but in all other respects it is entirely scriptural, and very intelligible and animating to the spiritual mind.

passed away." (Rev. xxi. 4.) You are now going to Abraham, to Isaac, and Jacob, and to the prophets; men that God hath taken away from the evil to come, and that are now resting upon their beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers and tears, and sufferings for the King by the way. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; "for there you shall see him as he is." (1 John iii. 2.) There also you shall serve him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also you shall be clothed with glory and majesty, and put in an equipage fit to ride out with the King of Glory. When He shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with Him; (1 Thes. iv. 16. Jude 14.) and when He shall sit upon the throne of judgment, you shall sit by Him; yea, and when He shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. (1 Cor. vi. 2.) Also, when He shall again return to the City, you shall go too, with sound of trumpet, and be ever with him. (Dan. vii. 9, 10.)

Now, while they were thus drawing towards the Gate, behold! a company of the heavenly host came out to them: to whom it was said, by the other two Shining Ones, These are the men that have loved our Lord, when they were in the world, and that have forsaken all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, "Blessed are they that are called to the marriage-supper of the Lamb." (Rev. xix. 9.) There



They ascend to the New Jerusalem

came out also to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious voices, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round about on every side: some went before, some behind, and some on the right hand, some on the left, (as it were to guard them through the upper regions,) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was, to them that could behold it, as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and, as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men as it were in heaven, before they came at it; being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the City itself in view, and they thought they heard all the bells therein to ring, to welcome them thereto; but, above all, the warm and joyful thoughts that they had about their own dwelling there with such company and that for ever and ever: Oh! by what tongue or pen can their glorious joy be expressed! Thus they came up to the Gate.

Now, when they were come up to the Gate, there was written over it, in letters of gold, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the Gates into the City." (Rev. xxii. 14.)

Then I saw in my dream that the Shining Men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, Enoch, Moses, and Elijah, &c.; to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place: and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning. Those, therefore, were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate. The King then com-

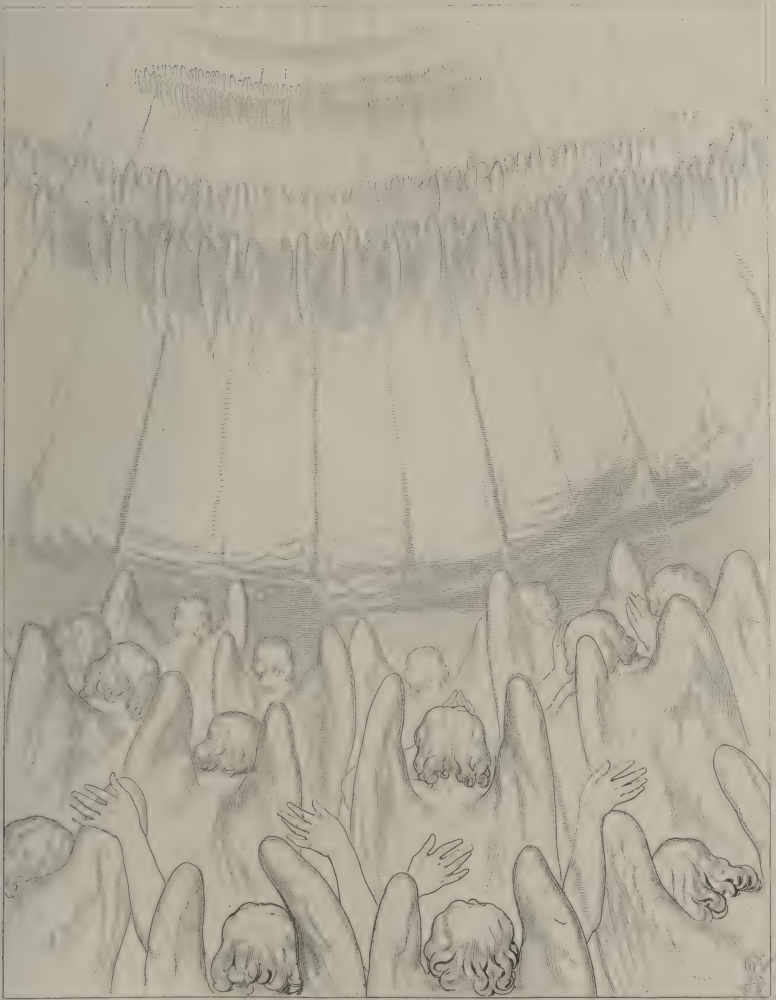
manded to open the Gate, "that the righteous nation (said he) that keepeth truth may enter in." (Isaiah xxvi. 2.)

Now I saw in my dream that these two men went in at the Gate; and lo! as they entered, they were transfigured, and they had raiment put on that shone like gold. There were also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the City rang again for joy; and that it was said unto them, "Enter ye into the joy of your Lord." (Matt. xxv. 23.) I also heard the men themselves sing with a loud voice, saying, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." (Rev. v. 13, 14.)

Now, just as the Gates were opened to let in the men, I looked in after them, and behold the city shone like the sun, the streets also were paved with gold, and in them walked many men with crowns upon their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings; and they answered one another without intermission, saying, "Holy, holy, holy is the Lord." And after that they shut up the gates; which, when I had seen, I wished myself among them.

Now, while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river-side: but he soon got over, and that without half the difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope, a ferryman, that with his boat helped him over: so he, as the others, I saw, did ascend the hill to come up to the Gate; only he came alone, neither did any meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him: but he was asked by the men that looked over the top of the Gate, Whence come you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a



Hosts of Angels that cry continually Holy! Holy! Holy!

word. So they told the King; but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance, and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the city of Destruction. *So I awoke, and behold it was a dream.*

CONCLUSION.

Now, Reader, I have told my dream to thee,
See if thou can'st interpret it to me,
Or to thyself, or neighbour: but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse;
By misinterpreting, evil ensues.

Take heed also that thou be not extreme,
In playing with the outside of my Dream;
Nor let my figure or similitude
Put thee into a laughter or a feud.
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within the veil,
Turn up my metaphors, and do not fail.
There, if thou seekest them, such things thou'lt find,
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core;
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.





